



2017

PIRIRAKAU HAPŪ MANAGEMENT PLAN



Pirirakau Incorporated Society

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Submission process

Pirirakau Incorporated Society welcomed hapū comments on the Pirirakau Hapū Management Plan. Any hapū member could make a submission to this plan. A submission was a written statement of support or opposition to any aspect of this plan.

When writing a submission, we encouraged feedback to be brief and clear about the points to support or oppose. Comments were requested to be as specific as possible, indicating which part of the document comments referred to (page number or paragraph) and a contact name and return email address.

Submissions could be emailed to the author or delivered to the Pirirakau Hauora waiting area where there was a box marked “Pirirakau Hapū Management Plan Submissions” for this specific purpose.

Pirirakau Incorporated Society received submissions until 4pm Monday 4th May 2015. Submissions were mostly made verbally and recorded via hui and planning wananga at Tutereinga Marae. Amendments were considered by the Pirirakau Incorporated Society before finalising the draft plan. Pirirakau Hapū Management Plan is formally adopted by the Pirirakau Incorporated Society and ready for lodging on the 22nd June 2017.

Draft Plan Released

8th April 2015

Closing Date for Submissions

4pm Monday 4th May 2015

Submissions Considered by Pirirakau Incorporated Society

5 May 2015

Several additional contributions occurred.

Pirirakau Hapū Management Plan formally adopted

22 June 2017

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This planning document has been prepared by Julie Shepherd, Pirirakau Environment Manager.

Mihi

Tihei Mauri Ora

*Ngā mihi ki a tātou Pirirakau
Ngā mihi hoki ki ā tātou tīne mate
rātou I hinga mai nei e hinga mai
na I runga I ō tātou marae
haere koutou, haere, haere, haere*

*Engari ka hoki au ki a tātou e
whai ake I ngā moemoeā o ratou
mā tātou hoki e pupuri nei i
ngā tikanga I waihotia ai e rātou
ngā kaumatua pakeke rānei
“Ko au ko Pirirakau e kore au e tūoho”*

*Greetings to us all
I greet all of us who are Pirirakau
I also greet our dead who have laid on our marae
farewell, farewell, farewell.
But I come back to the present
to us who are pursuing the dreams of our ancestors
to us clinging on to the customs of our parents and grandparents
I am Pirirakau I will never bow my head to anyone*

Tame Kuka
Kaumatua of Pirirakau
2015

Executive summary

Pirirakau Incorporated Society is the mandated Authority of Pirirakau hapū. “The Pirirakau Hapū Management Plan 2017” is an expression of kaitiakitanga and rangatiratanga over the Pirirakau rohe. As kaitiaki Pirirakau have an obligation and responsibility to protect, manage and nurture its taonga for present and future generations and plan progressively for the future growth of Pirirakau hapū.

The scope of this plan presents an overview of the Pirirakau hapū current situation and it communicates opportunities and issues for management of the Pirirakau hapū cultural, environment, social and economic interests.

For the people of Pirirakau a “Hapū Management Plan” is aimed at benefitting both Pirirakau and the wider Western Bay of Plenty sub-region, as the plan will provide clarity as to what values and interests Pirirakau desire to maintain, preserve and protect.

Acknowledgements

Pirirakau Hapū Management Plan 2017 morphs a review and update of “Nga Taonga Tuku Iho” Pirirakau Environmental Management Plan 2004 which remains valid and continues as support to this plan.

“Nga Taonga Tuku Iho 2004” and the plans Pirirakau formation team; Peter Rolleston, Shadrach Rolleston, Alfred McCausland, Ngawa Hall, Erica Rolleston, Kiritoha Tangitu, Martin Tuhakaraina, Whetu Marama Rolleston is acknowledged and at this point referenced for korero, discussion and text utilised throughout various sections of this plan. No reference is given where this may occur as the content of Nga Taonga Tuku Iho in most part remains relevant and unchanged, hosting a Pirirakau worldview.

Pirirakau Incorporated Society acknowledges the invaluable support from the following groups and organisations for the formation of the Pirirakau Hapū Management Plan 2017:

- Pirirakau Hapū
- Pirirakau Kaumatua advisory
- Pirirakau Incorporated Society Committee
- Bay of Plenty Regional Council
- Western Bay of Plenty District Council
- Jo Gravit, Te Puna Heartlands Peer Review
- Eight Associates

Pirirakau express our gratitude for the funding support and assistance from Bay of Plenty Regional Council and Western Bay of Plenty District Council. Special thanks to Matemoana McDonald, Te Awanuiarangi Black, Mayor Webber, Rachael Davie, Phillip Martelli and Chris Nepia for being pillars of support to this Plan.

What is the purpose of the plan?

The Pirirakau Hapū Management Plan contains information to give direction to Pirirakau leadership and management and for any party who needs to consult or engage with matters relevant to Pirirakau hapū and our rohe *tribal area*.

We wish to promote an ongoing and active partnership with Council, Territorial Authorities and government agencies. We anticipate that this Hapū Management Plan will be used for reference within Western Bay of Plenty District Council, Tauranga City Council, Bay of Plenty Regional Council and the Department of Conservation. We trust this document will be helpful to staff when considering matters relating to our land interests, water environs, natural and cultural taonga within our tribal area rohe and to further assist with the development of Pirirakau.

What this Hapū Management Plan does not cover

This document does not contain a detailed list of our resources. This plan does not relinquish an entirety of our history or over prescribed information. Nor do we address grievances, Treaty claims or legal issues. Such matters are covered exceptionally well in other documents.

What this Hapū Management Plan covers

As the name suggests, this document is a plan. Within we outline how we expect our resources to be managed and our culture respected. We also present the key topics that the Pirirakau hapū have exclusive rights over and our expectations of engagement.

The Plan contains 2 main sections.

Section 1 is an easy-to-read overview of the key issues that face our hapū and rohe.

Section 2 is more detailed, and includes our guidelines, policies and action sheets. We present

section 2 in a spread sheet format for easy navigation.

Who the plan is for

While this document is available to the public, it has been formed with 3 groups of readers in mind. They are:

1. Our own people – Hapū and tribal members. To provide guidance and affirm knowledge for future leadership and growth. Ensuring information is shared amongst Pirirakau hapū.
2. Those acting on behalf of central and local government and Crown agents.
3. Those conducting any activities in our rohe that could affect our people, culture or resources.

Introduction

Pirirakau Hapū Management Plan 2017 is an expression of rangatiratanga *sovereignty*, over the tribal area we belong to. This plan has been formed to promulgate our culture, our position and our beliefs. Through this plan we provide our roadmap to give direction which leads to opportunities for the betterment and growth of our hapū. To set parameters for others to understand what is important to Pirirakau so that our hapū are encouraged to reach their full potential. Pirirakau are a proactive hapū, mindful of the past and reaching to the future.

The intent of this plan is to assist us to maintain our culture, develop housing, grow stronger education outcomes with greater employment opportunities, to create business and initiatives which promote tourism, cultural arts and lead by Pirirakau. To have higher participation and positive results in protecting our historic and contemporary natural environment. Pirirakau have no resistance in striving to be bold and at every engagement we will act in good faith, have respect and project our mana which has been inherited and passed down by our ancestors.

This plan does not replace Nga Taonga Tuku Iho 2004 and it assimilates some content of Nga Taonga Tuku Iho 2004 as the information is applicable and unchanged. The 2004 plan remains relevant to many environmental matters which exist today and will be used as a supplementary document to complement the Pirirakau Hapū Management Plan 2017.

Pirirakau background

Ko Takitimu te waka
 |
Tamatea Arikinui
 |
Rongokako
 |
Tamateapokaiwhenua = Ihuparapara
 |
Ranginui
 |
Tutereinga

When the Takitimu, the ancestral waka of the Pirirakau, anchored at Tirikawa at the base of Mauao, the captain Tamatea Arikinui decided to go ashore and give homage to atua for a safe landing after a long journey at sea from Hawaiiiki. Tamatea Arikinui ascended the summit of Mauao and performed an ancient ceremony, implanting the mauri or life force of his people into the maunga, instilling their identity in the area. Subsequent warfare and inter-tribal conflict has not relinquished this cultural action of Ngati Ranginui iwi and its hapū.

In accordance with Pirirakau oral tradition, Pirirakau descend from Tamatea Arikinui through Ranginui his direct descendant. Ranginui is the eponymous ancestor of Ngati Ranginui iwi, one of the three principal iwi in the Tauranga area. Pirirakau descend from Ranginui through his eldest son

Tutereinga who is the principal ancestor of the Pirirakau hapū. When Tutereinga approached the sunset of his life he was asked where he would like to lie. The following transcript is an ohaaki *dying wish* of Tutereinga.

E koro ana mate koe, e hiahia ana koe kia takato koe i te taha o maatua e mo mai ra i te tahi o Mauao? E kao, tanumea au ki Tahataharoa me rongō aki ai au ki te tangi o te tai.

Old one, when death comes, is it your desire to lie with your forebears who slumber on the crest of Mauao? No, take me to Tahataharoa so that I may hear the murmur and song of the sea.

This act is particularly significant for Pirirakau in respect to manawhenua held over the Pirirakau tribal boundaries. Although there were sizable settlements around the foreshore, Whakamarama was the heartland of Pirirakau. Whakamarama occupies a central location and includes a large portion of the Kaimai Mamaku Forest Park, within the Tauranga District. Whakamarama provided Pirirakau with a sanctuary both before and after the arrival of Europeans.

The Wairere track, which passed through the territory of Pirirakau, was like a river delta that branched in many directions to cover an area from Te Papa to Aongatete. It was the major thoroughfare in the district and was used as an access point to the Waikato. Other important access routes to the Waikato included the Te Tuhi track and Thompson's track. The links to the Waikato maintained important strategic alliances for Pirirakau. Taumau or arranged marriages strengthened these relationships and kinship ties.

Early European traders and missionaries played an important role in contact between Pirirakau and Pakeha. In the early 1840's several Frenchmen came to live with Pirirakau. Namely: Louis Bidois, Pierre Charles Potier and Emile Borell. Another was Joseph Te Kira Faulkner the son of the English trader John Lees Faulkner. Joseph married the daughter of Pierre Charles Potier and Porina Alpoline Te Karapapa. This European connection had a major influence on the adoption of Catholicism amongst Pirirakau, and helped provide a direction for the hapu in the wake of the raupatu *confiscation of lands*.

Pirirakau historic support of the Kingitanga (King Movement) in the 1850's-1860's saw portions of their land confiscated by the colonial government. Colonial land agents also purchased land north of Te Puna by placing Pirirakau under duress. This event is known as the Te Puna - Katikati purchase. By the early 1900's Pirirakau had lost most of their land through confiscation, ambiguous purchases and native land court decisions. The Kingitanga movement is supported by Pirirakau today.

In 1998 Pirirakau presented its historical case to the Waitangi Tribunal, WAI 227, for the raupatu, questionable land purchases and unjust native land court decisions. Since then we amalgamated with other hapu of Ngati Ranginui whilst under the banner of iwi the claims were explicitly hapū centric. Being the first hapū centric claim in Aotearoa. In 2012¹ at the Te Ranga Battlefield in Pyes Pa, Tauranga in its 148th anniversary Ngati Ranginui hapū, Ngati Te Wai, Pirirakau, Ngati Taka, the Wairoa hapu of Ngati Rangi, Ngati Pango, and Ngati Kahu, Ngati Hangarau, Ngai Tamarawaho, Ngai

¹ http://www.nzherald.co.nz/bay-of-plenty-times/news/article.cfm?c_id=1503343&objectid=11066723

Te Ahi and Ngati Ruahine signed their Treaty of Waitangi Settlement and received an apology from the Crown.

Pirirakau have close whakapapa links to the Takitimu, Mataatua, Te Arawa and Tainui waka. The iwi and hapū of Tauranga Moana descend from these four wāka.

Today Pirirakau retain a diminutive fraction of their once vast estates. Pirirakau express our relationships with our ancestral lands and water resources by maintaining marae, retaining remnant reserves, protecting our natural environment and keeping the identity, the customary rights and practices of Pirirakau alive.

Pirirakau rohe

*I a au i te tihi o Mauao
Ka titiro te pae tawhiti, ki a Waianuanu, ki a Whakamarama, ki a Te Aroaro a Paretapu, ki a
Ngatamahinerua
Ki Te Wairere, te ara tawhito o oku Tupuna
Ka kitea ki Te Rere, ki Ngakautuakina, ki Omokoroa, ki Huharua, ki Parewhataroa, ki Raropua, ki
Epeha, ki Poututerangi
Ki Pukewhanake
Ki Tahataharoa te moenga tapu o Tutereinga
Whakawhiti atu ki Oikimoke te nohonga tuturu o oku Tupuna*

*I sit on the crest of Mauao
Where I look toward Waianuanu, Whakamarama, Te Aroaro a Paretapu, and Ngatamahinerua
To the Wairere the ancient pathway of my ancestors
I look toward Te Rere, Ngakautuakina, Omokoroa, Huharua, Parewhataroa, Raropua, Epeha,
Poututerangi
And Pukewhanake
To Tahataharoa the sacred resting place of Tutereinga
From there I see Oikimoke the stronghold of my ancestors*

Location

The Pirirakau rohe is within the Western Bay of Plenty district and Bay of Plenty region. It is located 10km north of Tauranga City and contains the areas of Te Puna, Te Rangituanehu *Minden*, Poripori, Whakamarama, Huharua *Plummers Point*, Omokoroa, and Pahoia with extended interests to Aongatete.

The Pirirakau rohe is defined and bound by its geography and relationship to significant geographical features. The Pirirakau rohe is contained within two rivers, the Tauranga harbour and upper ridges of the Kaimai ranges. Pirirakau have traditionally claimed substantive authority over land from the Wairoa River to the Waipapa River. Resource use rights extended from the Wairoa River to the Aongatete River and continued to the top of the Te Hunga range. Use rights also included the coastal and marine margins of the Tauranga inner harbour.

Map of the Pirirakau rohe

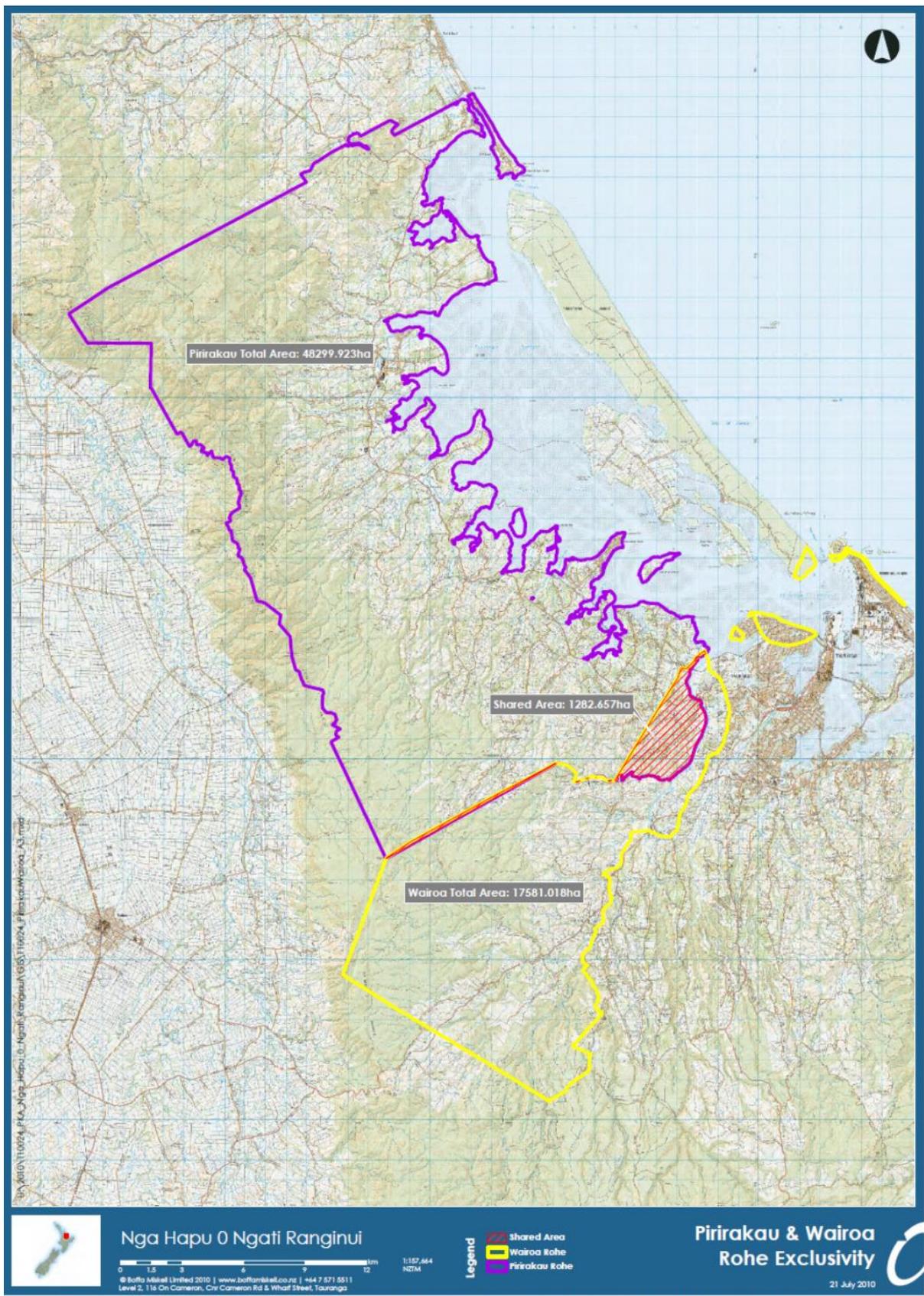


Figure 1 Map of Pirirakau rohe supplied by Boffa Miskell for Treaty Settlements shows shared, exclusive and extended rights and interests.

Our consultation principles and policies

As a hapū centric treaty settlement partner to the Crown, we expect Government agencies, Councils and other organisations to consult with us on anything that may affect our culture, our traditions or our natural environment. We seek engagement which is meaningful and within the realms of good relationships built on pride and respect. This Plan is designed to assist all engagement therein.

Engaging with us if you represent central or local government or you are a Crown agent

If you represent **a government organisation**, we require you to follow your organisation's **written** policies about engaging with us through consultation.

If you represent a **local authority**, the Local Government Act of 2002 provides the framework for your organisation to consider ways to foster the development of Maori contribution to decision making. Section 82 of that Act sets out the principles of consultation. We expect Council staff to follow best practice.

Likewise, Te Tiriti o Waitangi, Resource Management Act 1991, the Heritage New Zealand Pouhere Taonga Act 2014, Land Transport Management Act 2003 and the Biosecurity Act 1993 require consultation and decision making with Māori. Councils must state in their annual reports what they are doing to consult and involve Māori in their decision-making processes.

Engaging with us if you represent commercial, business or private interests

Please check the relevant sections of this Plan to see if the type of activity you propose is mentioned.

If your proposed activity or something similar is mentioned, please phone or email us. If necessary, we will then arrange for a representative from our hapū to discuss the activity with you as soon as possible.

The contact details of the official representatives of Pirirakau hapū are listed on page 6.

Consultation process

On the following page, we present our consultation process. At all times the intent of meaningful consultation is to reach an agreement. To reach an agreement, we require all parties to recognise the principles of consultation embodied in the legislation and principles listed above.

Consultation and engagement process when working with our Hapū

Level of consultation and engagement	Example	Indicative timeframes
<p>1. Initial consultation</p> <p>Initial consultation via telephone and email.</p> <p>Once Standard Information (SI) is provided to the Hapū representative, we will advise whether any further consultation is required.</p> <p>A response fee may apply</p>	<p>Minor resource consents, concessions</p> <p>Minor plan changes (not including changes to water takes or discharges to water or land).</p>	<p>Allow up to 20 working days to complete this process</p> <p>This consultation requires:</p> <ul style="list-style-type: none"> ■ A phone call and email confirmation to advise us of your intentions ■ A map of the area affected ■ Correspondence from the Hapū for resource consent applicants to use as part of their Assessment of Environmental Effects (AEE)
<p>2. Secondary consultation</p> <p>This level of consultation will be necessary if the works or information required is more in-depth than can be worked through an initial consultation.</p> <p>A fee may apply and be negotiated at this level of consultation.</p>	<p>More in-depth resource consents, concessions</p> <p>Typically, where a Cultural Impact Assessment (CIA), Cultural Values Assessment (CVA), Kaitiaki Report (KR) or statement may be required.</p> <p>Any resource consents relating to water.</p> <p>Resource consents, concessions relating to Regional or District Plan changes.</p>	<p>Allow up to 20 working days to complete this process</p> <p>This level of consultation requires:</p> <ul style="list-style-type: none"> ■ A phone call and email confirmation to advise us of your intentions ■ A map to identify the area affected ■ A meeting between applicant and Hapū representatives to discuss the application in full and identify adverse effects ■ A Cultural Impact Assessment/ Kaitiaki Report/ Statement from the Hapū for resource consent, and or concession applicants to use as part of their AEE
<p>3. Full consultation</p> <p>This level of consultation is necessary for any major works.</p> <p>Fees will be required for meetings and work involved in preparing a CIA, CVA, KR, Reports or Statement.</p>	<p>Major resource consents, concessions</p> <p>These include all major resource consents, or concessions for any kind of major developments.</p> <p>Typically, the applicant(s) will need to call and coordinate a full consultative meeting with Hapū members.</p>	<p>Allow up to 30 working days to complete this process</p> <p>This level of consultation requires:</p> <ul style="list-style-type: none"> ■ A phone call and email confirmation to advise us of your intentions ■ A map to identify the area affected ■ A meeting between applicant and Hapū representatives to discuss the application in full and identify adverse effects ■ A CIA, CVA or KR Report/ Statement from the Hapū for resource consent, concessions applicants to be used as part of their AEE

Figure 2 Consultation and Process of Engagement with Pirirakau

A schedule of fees for Pirirakau cultural services will be supplied upon engagement

Culture

“Kia mau ki nga hua me nga taonga a nga Matua Tupuna

Hei oranga mo tatou katoa, hei oranga hoki mo nga uri whakaheke”

“The maintenance, protection and restoration of Pirirakau taonga for present and future generations”

Our cultural aspirations

Pirirakau seek to encourage its hapū members to retain our cultural baselines. Strengthening our traditional worldviews and respecting our past navigators. Remembering the ancestral teachings of our people so we retain our mana and fulfil our aspirations. Pirirakau are the legacy and future of a powerful whakapapa. As kaitiaki, we are the receivers of an inherent responsibility to protect manage and nurture our taonga for present and future generations in the same ways our forebears have. Equally we desire to maintain our relationship with our ancestral lands and waters. We affirm our tikanga within our rohe and within forums that affect the interests of our people.

Overview of cultural situation

Cultural recognition

The people of Pirirakau, their identity and culture is to be promoted amongst all people as the manawhenua, tribal hapū of the area. Pirirakau is a hapū of Ngati Ranginui Iwi.

Tikanga and traditional knowledge

While not always understood, or recognised by others, Pirirakau tikanga continues to be practiced. Tikanga *protocols and etiquette* is our foundational belief system which guides our relationship with the natural world and all relationships. It guides our relationships amongst our generations, tamariki *children*, rangatahi *youth*, pakeke *middle aged* and kaumatua *elders*.

Whakapapa *genealogy* is an important aspect of our tikanga. Whakapapa confirms our origin from the creation of life, breathing essence into all things to combine the past with our future.

To maintain our traditions, we host marae wananga *programmes* as a practice to embed our values within our hapū, to strengthen Pirirakau tikanga and kawa. We see the maintenance of traditional knowledge, language and rituals as essential for maintaining our identity. Our goals are to protect and increase awareness of our cultural heritage including the principles of wairuatanga *spirituality*.

Kaitiakitanga is a cultural principle related to guardianship of matters significant to Pirirakau. We continue to exercise kaitiakitanga over natural taonga. We also preserve mauritanga *life essence* through the exercise of kaitiakitanga and practices such as tapu *sacred* rahui *temporary ritual prohibition* and noa *unrestricted*. Our people have continued to assert our rangatiratanga *chieftainship and rights to self-determine* over our responsibilities and affairs.

Marae

Pirirakau hapū host four Marae stemming from classical period tupuna *ancestors* to contemporary tupuna. The four Marae are known as Tutereinga Marae, Poututerangi Marae, Paparoa Marae and Tawhitinui Marae located within the Te Puna and Whakamarama areas. Our four Marae are the nucleus of Pirirakau. Our Marae is a complex of components which blend to care and nurture our needs in the spiritual and physical.

	<p>Tawhitinui Marae Old Waihi Road, RD6, Tauranga</p>
	<p>Paparoa Marae Paparoa Road, RD 4 Te Puna Tauranga</p>
	<p>Tutereinga Marae Tangitu Road, RD 4, Te Puna Tauranga</p>
	<p>Poututerangi Marae Pitua Rd, RD 4, Te Puna Tauranga</p>

Figure 3 Pirirakau Marae Addresses

As a basic representation of our Marae. The *whare tupuna* known also as *wharenuī* is sacred to us as our tupuna have laid within them as they depart from this world, the process is known as *tangihanga*. Our rituals and our culture is emphasised in ancient traditions of farewell and celebration of the life of the loved one as they transition to the next stage of being. Our *pae pae orator platform* is the area where our male speakers, generally *koroua male elder* or *pakeke* in waiting, greet the *manuhiri visitors*. The *karanga calling* is the first voice you will hear as you are called on to the marae, this *tikanga* is performed by females. Collectively the *koroua male elder* and *kuia female elder* are *kaumatua both gender elders*. Our *wharekai eating house or dining area* is used to serve the *kai*. The *tikanga* within the marae is normal, not complicated but has a process which is adhered to in keeping *tikanga* and *kawa* alive, the rituals which are practiced are essential to our people.

Our Marae are used for many events, tangihanga, wananga, celebrations, gatherings and provides a solid foundation where we have a belonging and sense of duty providing an important balance for our people.

Pirirakau Kaumatua Views

“Pirirakau kaumatua, the past, present and future aspirations for Pirirakau Marae”

The Pirirakau Incorporated Society structure through its Constitution is two tiered.

“It is recognised that the Pirirakau kaumatua are the guardians of the mana, reo, kawa, tikanga and taonga of Pirirakau.”

“Administration committee to attend to the day to day management and administration in order to achieve the objects of the Society.”

In 2011 research was undertaken by Pirirakau Incorporated Society to investigate and record Pirirakau kaumatua views of the past, the present and their future aspirations for Pirirakau marae. Under the mantle of the Ake Ake Model (past, present and future model) developed by Dixon and Te Maru (2011)². A sustainable development framework was used to record and ensure Pirirakau kaumatua views are communicated as a contribution to the sustainable development of Pirirakau Marae in the future.

In-depth discussions were undertaken with a group of twenty-one kaumatua of which six kaumatua were individually interviewed.

The kaumatua identified many Maori cultural concepts that were relevant in the past and continue to flow into the present which will undoubtedly descend into the future. The findings of this research revealed a time span of generational knowledge of approximately 150 years. The results were recorded to be retained for future generations to share and fulfil their kaumatua visions and aspirations. The research also highlights issues Pirirakau kaumatua yearn to resolve.

In addition, findings revealed kaumatua views on how or if tikanga may have changed over time on Marae and would it evolve in a manner that would give way to change in the future.

The research methodology approach included kanohi ki te kanohi *face to face* in a wider group and individually. This included a questionnaire to prompt conversations which at times gifted openings for a broad range of topic discussions. Intellectual property was discussed and an agreement was formed to ensure the safety of Pirirakau intellectual property of Mataranga Māori *Māori traditional knowledge*.

Participating kaumatua were; Lewis Bidois, Kiritoha Tangitu, Te Hiringa Rawson, Taakahi Borell, Billy Hohepa Borell, Mahia Wilson, Colleen Leef, Nicky Murray, Kitty Wilson, Yvonne Nicholas, Karena Borell-Shea, Lynne Anderson, Lena Nabbs, Colin Bidois, Gloria Te Wano, Joy Bidois, Margaret Bidois, Rosina Borell, Tame Kuka, Valerie Borell and Atiria Ake. Supporting participants were Janice Kuka, Rawiri Kuka, Tina Mitchell, Timini Kingi, Dawn Forest, Jedda Cooper, Valerie Henry, Anaru Anderson, Luke Kaiawe and Claire Reihana. The research was undertaken by Julie Shepherd.

² <http://sciencelearn.org.nz/Contexts/Toku-Awa-Koiora/Sci-Media/Video/The-Ake-Ake-model>

The Ake Ake model is a tool which introduces a compartmentalised containment for the storage of information that is aligned to a “Kaupapa Maori theory”³. The tool offers a simplistic categorical system which summarises wider findings. The categories which overarch the views are important because they hold together the very nature of what is important to Pirirakau kaumatua.

The categories are summarised as;

- Cultural
- Environmental
- Social

Well-being based on the “Te whare tapa wha model”

Taha Tinana physical health
 Taha Wairua spiritual health
 Taha Whānau family health
 Taha Hinengaro mental health

- Economic

The results of this research shall contribute to information within each relevant section and are referenced as Pirirakau kaumatua views.

Ancestral lands

Kia mau ai nga whenua tuturu o Pirirakau

To endeavour to ensure Pirirakau whenua remains within the hapū

Pirirakau have maintained a close association with the Pirirakau rohe for multiple generations. We trace our manawhenua *authority over land or territory* to Tutereinga as the primary chief of Pirirakau. The Pirirakau cultural and ancestral landscape has been guarded where possible, waahi tupuna *ancestral association to places*, historic occupation, notable events and Pa sites. Some Pa sites are vested in Western Bay of Plenty District Council ownership. The purpose of vestation is to maintain agreed protection. Cultural and ancestral landscapes are scattered throughout the Pirirakau rohe, some in private ownership and habitually protected by Heritage New Zealand where they are known to exist.

Often such landscapes are rediscovered through development projects and can be secured as protected in various ways through registering them with Heritage New Zealand, Western Bay of Plenty District Council or private agreement. Pirirakau losses of land has delivered limited association to some landscapes. Pirirakau are proactive in the current climate as kaitiaki of cultural and ancestral landscapes within the Pirirakau rohe.

Pirirakau are pursuing opportunities which see ancestral lands returned to Pirirakau through various mechanisms. Public reserves which are formed in partnership with Pirirakau, Council and private owners. Examples of this arrangement have been realised with;

³ Maori perspective of the world

- Huharua Park, Ongarahu pa - Plummers Point traditionally the peninsula was called Huharua
- Mangawhai Pa - Lynley Park
- Tamihana Park – Omokoroa

Pirirakau are currently negotiating a return of a portion of Tahataharoa the headland of the Wairoa River on the Pirirakau boundary. Tahataharoa is a waahi tapu site of intensive interest which attracts a heritage covenant, education opportunity, recreation and ecological gain with the assistance of filtration to the inner harbour. The area was a former wetland which was banded for pasture, the parcel is intended to be restored.

We are also seeking in addition to the current Heritage New Zealand waahi tapu registration a portion of Pukewhanake on the corner of Clarke and Te Puna Station Rd in discussion with private owners and WBOPDC. We seek these returns to restore our relationship to the culturally significant sites. They are culturally significant as Tahataharoa is the burial grounds of Tutereinga and Pukewhanake the former Pa site of Ranginui lost through confiscation. In achieving the Pukewhanake vestation to Council, boundary adjustments can be made and works can be undertaken to prevent further slips endangering public safety along the corridor.

Pirirakau seek assistance from WBOPDC and BOPRC to secure their return. We have participated in many discussions, court proceedings over 20 years, made numerous submissions and desire our efforts to come to fruition. Pirirakau will endeavour to identify ancestral lands and processes which protects them through these ways.

Waahi Tapu

We have many historic sites as ancestral lands and waahi tapu *sacred* sites as different activities, both spiritual and physical, events will have occurred through occupation over time. The significance of these sites is not specific to landscapes and includes waterscapes and varieties of taonga. Waahi Tapu is maintained through oral traditions, stories and history. Mostly waahi tapu is created through an event related to death or a sacred event. It is always of a serious nature to Pirirakau when waahi tapu is disturbed, in turn this instigates a cultural rebuttal and interest. Whilst we are trying to have sites legally registered for their protection it is a major undertaking to ensure they are protected ahead of the pace of development. A waahi tapu site may exist not only within a known site but wider in the extent of its occupational footprint. Pirirakau will always adhere to the mechanism of kaitiaki if waahi tapu is interrupted and no legal interface exists.

We maintain protection of waahi tapu regardless of its location barriers and the debate of ownership.

Protection of taonga

We are opposed to activities which detrimentally impacts on taonga in Tauranga Moana. We seek to register taonga and ensure greater protection of our cultural heritage which includes:

- traditional foods and food gathering sites
- natural resources, all water environs, springs, aquifers, ngawha bush areas, lakes, rivers, streams, lagoons, harbours and estuaries

- rongoa *medicinal* taonga and gathering sites
- arts and crafts taonga and gathering sites of materials for them

Historically Pirirakau have had access to an abundant supply of natural foods such access has been continual and uninterrupted. The Tauranga harbour provided a bountiful supply of kai-moana, including pipi, tuangi, titiko, tio, tupa, kukuroro, pupu, papaka, patiki, tamure, aua, arara and kahawai. The rivers and streams teemed with tuna, inanga, kokopu and koura. The forested regions provided Pirirakau with a ready supply of birds and building materials. Plants also played an important role for food and medicinal purposes.

We continue to maintain our traditional practices. However, dwindling supplies and restrictive measures, limit access and use of some taonga. We are seeking ways to increase our role and responsibility so we can function effectively as kaitiaki.

Cultural Summary

1. Kia mau ai mo ake tonu ake te Manaakitanga, te Tiakitanga, te Whanaungatanga me to Aroha ki te tangata

To ensure that the principles of Manaakitanga, Tiakitanga, Whanaungatanga and Aroha are observed within the hapū

2. Ki te whakawhanaungatanga ki nga hapū katoa o te moana o Tauranga

To seek harmony with other hapū of Tauranga Moana

3. Ki te whakapai i nga hapaie pa ana ki te taha tinana me te taha wairua o Pirirakau

To address the social, economic, environmental, spiritual and cultural needs of Pirirakau

4. Marae growth and development
5. Ensuring tikanga and Mātauranga Māori is established in present and future generations of Pirirakau hapū
6. Avoid waahi tapu interference
7. Protection of taonga including ancestral lands and waters
8. Educating all people, of Pirirakau cultural values
9. Identifying leadership opportunities to strengthen our hapū with skillsets and capacity to ensure effective outcomes and contributions to decision making or decisions made for our hapū
10. Ensure cultural arts and practices of Pirirakau are kept alive.

Environment

Our environmental aspirations

Our fundamental aspirations are to retain the sustainable management of Pirirakau natural resources within the Pirirakau rohe as agreed primarily by whakapapa and secondary to the postmodern partnership with the Crown under Te Tiriti o Waitangi, Resource Management Act 1991 and the Conservation Act 1987.

Pirirakau aspire to be a strengthened hapū who is resilient in sustaining an enhanced natural environment for future generations through the implementation of kaitiakitanga motivated actions. In proportion to any activity, balancing our cultural values in response. We seek to engage in opportunities which enhances water quality of all water bodies, increasing the ability of mahinga kai for future generations.

Pirirakau traditional management systems are instituted in the oral traditions and recorded phases of what is known to Maori as “Te Orokohanga” or The Creation. These management systems incorporate the Pirirakau world view. Cultural values and the underpinning principals derived from such traditional management systems acknowledge the relationship between people and the environment. This relationship must be maintained to sustain a critical balance between the needs and demands of humans, both spiritually and physically, and the natural environment.

We expect that any parties or persons engaged in all activities including development which affect the Pirirakau rohe to follow environmentally-safe practices that align with our cultural values and perspective. We seek elevated participation in forming and implementing policy, decision making and on the ground, physical work opportunities to build our capacity.

Ngati Ranginui Iwi Environmental Policy

Pirirakau as a hapū centric Treaty Settlement hapū, have the capacity to respond to environmental issues however we support and endorse Ngati Ranginui Iwi Society environmental policy that states:

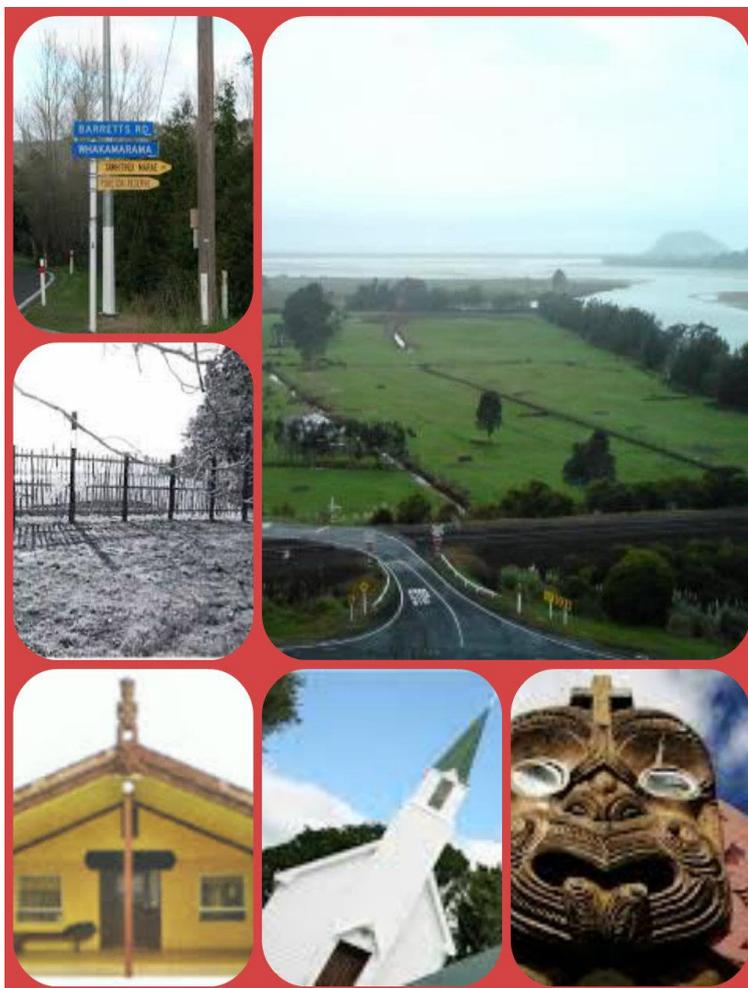
- Where an application under the RMA is hapū specific, then the hapū affected will attend to the issue, Ngati Ranginui Iwi Society will become involved at the request of the hapū or may bring relevant information to the attention of the hapū
- Where an application or an authority is unclear which hapū/iwi are affected, Ngati Ranginui Iwi Society will ensure they are correctly advised
- Where an application affects the whole iwi, Ngati Ranginui Iwi Society will initiate action in consultation with constituent hapū.

Overview of our environment

The Pirirakau rohe is dominated by several important landscapes and waterscapes.

These include:

- Mauao
- Raropua
- Epiha
- Kareti
- Oikemoke
- Tahataharoa
- Pahoia
- Pukewhanake
- Huharua
- Wai Huri
- Kotuku
- Omokoroa
- Wairoa River
- Te Puna
- Te Puna Stream
- Tauranga Harbour
- Te Rangituanehu
- Waipapa River
- Whakamarama
- Wairere Falls



Pirirakau seek to restore traditional Māori names where they have been changed to recognise settlers or lost through colonial interference.

Community Organisations

Pirirakau hapū have developed close working relationships with multiple community organisations concerned with the natural environment. These groups include:

- Waikaraka Estuary Managers
- Te Puna Heartland Group
- Te Puna Quarry Park
- Te Puna Estuary Care Group
- Motuhoa Island Coastcare
- Nga Tahatai o Te Puna Care Group
- Omokoroa Environmental Managers Inc
- Whakamarama Incorporated Society

Policy and Plan Guidance

Pirirakau hapū acknowledge a variety of guiding policy and plans.

- Western Bay of Plenty District Plan
- Smartgrowth Western Bay of Plenty Spatial Plan and Strategy
- Kaimai Ward Reserves Management Plan, Western Bay of Plenty District Council
- Te Ara Mua-Western Bay of Plenty District Council Māori Policy
- Bay of Plenty Regional Policy Statement
- The Bay of Plenty Regional Council-Bay of Plenty Pest Management Plan
- Kaimai Mamaku Catchment Plan
- Wairoa River Valley Strategy
- Te Awanui Tauranga Harbour Iwi Management Plan
- Department of Conservation Kaimai Mamaku Planning

Land use

Pirirakau hapū value the region's natural landscapes, characteristics, strategic location and historical importance. Pirirakau contribute to planning regimes, policy and plans within the Western Bay of Plenty District and wider Bay of Plenty Region. We seek to ensure we are in participation of all engagement which protects the Rural characteristic of Te Puna and prevention of urbanisation. With an intent to ensure horticulture and agriculture opportunities will continue with quality fertile soils.

As Omokoroa has been designated for intensive urbanisation we seek appropriate infrastructure and waste management initiatives to support the peninsular and reassurance that capacity can be adequately managed. We have supported the Minden Lifestyle Plans although we have in agreement with Western Bay of Plenty District Council sought that the summit areas and skyline will be excluded and protected. So the natural character of the summit does not disappear in its visual nature to lowlands.

With an increasing knowledge and provisions of the Resource Management Act 1991 and other guiding legislation Pirirakau levels of participation have increased. Pirirakau are identified as an affected party within the boundaries of the Pirirakau rohe and are the asserted mana whenua hapū. We deal with resource management issues at an extensive level and are assisted by Council, Territorial Authorities, Department of Conservation, Heritage New Zealand and Crown agencies.

Pirirakau retain a portion of Māori freehold land in which we seek collaboration opportunities with the relative agencies to assist in the development of papakainga as a traditional Māori lifestyle, not only to encapsulate healthier homes but to return to a holistic way of life with communal benefits of food exchange, gardens, livestock, poultry, practicing the arts of natural resources, weaving, carving and the many practices associated with our culture.

As a hapū we undeniably apportion fractions of substandard housing and lifestyles as a direct impact of *raupatu confiscation*. We are opposed to restrictions that keep our people in this condition and we strive to remedy this.

Transport infrastructure

The Pirirakau rohe as of 2017 includes State Highway 2 through its centre, The New Zealand Transport Agency (NZTA) estimates on average, 18,500 vehicles currently travel on State Highway 2 (SH2) at the Wairoa River Bridge each day of which 1700 are heavy commercial vehicles. NZTA predicts by 2031 traffic will increase to approximately 40,000 As commercial and residential development continues in areas north of Tauranga. As traffic volumes increase safety and congestion issues arise⁴.

Approved transport infrastructure includes;

- The Tauranga Northern Arterial or Tauranga Northern Link (TNL) known as Takitimu North (March 2017) proposed route includes 6.8 kilometres of new highway from the intersection of State Highway 2 and Loop Road (north of Te Puna) to Route K in Tauranga City⁵ has been approved. Construction commences 2018.
- State Highway 2, Tauranga to Waihi safety improvements project. This will include a four-lane expressway extension from Loop Rd to Omokoroa. The 2012 secondary investigations of designation have been completed, time frames are not conclusive and remain dependent on funding, final designations are yet to receive approval for design and construction. NZTA confirms most land requirement has been purchased or secured. The project will be reviewed on an annual basis alongside other projects in terms of its national priority.
- Interim measures have been addressed to decrease pressures of State Highway 2 impacts on the local Te Puna community removing a substantial safety concern at the Te Puna, Minden and State Highway 2 intersection by the provision of a roundabout with works initiated in June of 2016 with an aim for completion in August 2017.

Omokoroa State Highway 2 works began in 2016 to provide safer entry and exit of the Omokoroa community, internal roading within Omokoroa includes the creation of roundabouts and new roads to provide linkages to newly subdivided areas.

Public transport is accessible at the State Highway 2, main Te Puna junction with inter-North Island buses and local public bus transport networks connections from Katikati to the wider Bay of Plenty.

Pirirakau seek investigations of public transport branches within the Te Puna area, to provide transport options for our youth to access tertiary providers, employment and recreation

⁴ <https://www.nzta.govt.nz/assets/network/projects/tauranga-northern-link/docs/tnl-project-update-201201.pdf>

⁵ <https://www.nzta.govt.nz/projects/tauranga-northern-link-secondary-investigation/>

opportunities. In May 2017 Bay of Plenty Regional Council released a survey for public feedback on bus routes. Pirirakau requested this initiative.

Archaeology

Pirirakau contribute to the archaeological paradigm by asserting cultural protocol and practices acknowledging that the Pirirakau rohe is enriched in archaeology and gives credence to the occupation and activities of our people. Protected under the Historic Places Act 1993 transposed to the Heritage New Zealand Pouhere Taonga Act 2014. Pirirakau express we have independent interests in archaeology which are not isolated to other heritage protection authorities.

It is important for Pirirakau to support and capture an imaging system that overlays recorded sites in chronological order of carbon dating to gain a clearer view of the history of our people and our occupation.

Wetlands

Bay of Plenty Regional Council⁶ record that over the last 150 years 90% of New Zealand natural wetlands have been lost. Through the visual recollections of Pirirakau hapū and whanau our losses of wetlands and the importance of their natural biodiversity has come because of development and infrastructure, a shared commonality nationwide. Methods are now being taken to restore and retain the diminutive remainders. Initiatives which promote the restoration of mauri *supporting life capacity*, native fish, bird and plant species are sought by Pirirakau to ensure the retention of Pirirakau cultural values. Pirirakau seek mitigation of projects to restore and create wetlands and identify the wetland below Pitua, Te Puna and Kuka Roads for a Pirirakau led restoration in conjunction with the owners/trustees.

Flora and fauna protection

Our rohe contains a variety of ecosystems and habitats including significant indigenous flora and fauna. We wish to mitigate adverse effects on the ecological integrity of our flora and fauna. Pirirakau are in direct negotiation to finalise an approach of co governance and co management of the Pirirakau rohe of the Kaimai Mamaku Forest Park with Department of Conservation to enhance its ecological significance. Naturalised areas within Council ownership will be targeted for restoration. We seek riparian management and native restoration of margins. Ensuring species are appropriate for the area. We promote the restoration and enhancement of culturally significant landscapes and all waterscapes are of Pirirakau importance

- Indigenous/ native flora
- Indigenous/ native fauna
- Traditional knowledge associated with flora and fauna
- Protection of indigenous/ native flora and fauna
- Rongoa Maori species and initiatives

We desire direct and full consultation including decision making regarding activities which may affect flora and fauna as taonga, to ensure sustainable outcomes are retained. We seek to promote

⁶ <http://www.boprc.govt.nz/environment/water/wetlands/>

initiatives with positive environmental outcomes and we aim to work with the Kaimai Mamaku Catchment Forum. To identify target areas and introduce restorative projects which are led by Pirirakau to increase our capacity and maintenance of traditional values.

Pest Management

Pests are a negative impact on the environment. The Bay of Plenty Regional Council-Bay of Plenty Pest Management Plan identifies pests in categories. They are;

- Agency pest plants and animals
- Eradication/Exclusion pest plants and animals
- Containment pest plants and animals
- Restricted pest plants and animals

Pirirakau seek an opportunity to collaborate with Bay of Plenty Regional Council, Department of Conservation and Pirirakau rohe based care groups to formulate an overview of pest sites and form a strategy to implement a collective action response of eradication/management. In agreement with DOC, Pirirakau will participate to develop and manage a collaborative project that creates a pest control belt. The belt will extend from Wairoa River in the South to Aongatete River in the North and runs both sides of the Kaimai involving the peoples of Ngati Ranginui, Pirirakau, Ngai Tamawaharua, Ngati Hinerangi and Ngati Haua.

It is important to note that Pirirakau do not completely agree with the Pest Management Plans pest animal lists as Pirirakau utilise areas of the natural environment as a source of food and sustenance. With the continued right to exercise the ability of manaakitanga. It is pivotal to ensure a balanced approach to pest management, so that Pirirakau maintain uninterrupted access to areas for hunting of kunekune, pigs and deer. We accept that these species are not endemic to New Zealand but are derived from early Māori economic trading, immediately they became a food resource. We do not deem these food sources as pests and Pirirakau are aggressively opposed to blanket control methods such as 1080.

Pirirakau seek to retain natural character of traditional areas such as the Kaimai Mamaku Forest Park, these areas should not decrease in size and every effort must be made to ensure food stocks are maintained. Pirirakau seek tighter controls in pest species in the inner harbour, black swans target sea grass as a main supplement to their diet. These species and any threat to the biodiversity of the inner harbour require addressing.

Solid waste

Western Bay of Plenty District does not have any transfer stations within the Pirirakau rohe. Private contractors currently deliver the solid waste collection via kerb collection on a user pays system of purchasing collection bags. Western Bay of Plenty District Council offers free recycling at community recycling centres and charge a fee for green waste, the centres are located at Athenree, Katikati and Omokoroa (green waste only).

Marae have access to the Para Kore programme; this is an educational mentoring strategy which audits marae waste and introduces waste minimisation initiatives through recycling and composting.

The programme does not include funding support. Under the Solid Waste Action Plan⁷ the Western Bay of Plenty District Council had set a target of zero waste by 2015 and saw their main roles being in planning for solid waste activities, education and enforcement to ensure individuals, households and businesses are dealing with their waste in the most responsible way. The ‘polluter-pays’ principle guides the planning for the activity. Pirirakau will seek to work constructively with statutory authorities, Hapū and Iwi, community and waste management strategies to progress a recycling centre and green waste initiative for Te Puna and Omokoroa.

Wastewater

Septic tanks are widely used and the most common treatment for domestic waste within the Pirirakau rohe. This treatment system requires regular monitoring. Bay of Plenty Regional Council report “Te Puna Environmental Monitoring Results (March 2012)”⁸ identified issues of Te Puna West septic tanks, leaching high bacteria levels within drains and connectivity to the inner harbour. Te Puna West have been targeted to connect to the Omokoroa wastewater pipeline with the project currently underway, septic tanks will be decommissioned.

Future proofing the urban settlement, future human demands and the growing population in Omokoroa warrants a review and likely investment of a waste water treatment facility in Omokoroa. To preserve the green wedge which encapsulates the Pirirakau rohe, Pirirakau do not support connections to the Omokoroa Wastewater pipeline unless mitigation of environmental effects is required.

The On-Site Effluent Treatment Regional Plan 2006⁹, ensures that wastewater from on-site effluent systems is discharged safely, and the effects of effluent on the environment are managed. The plan deals with the effects of domestic wastewater on water quality in the Bay of Plenty. On-site effluent treatment systems include septic tanks and associated soakage fields and advanced aerobic systems.

From August 2014, changes to the Bay of Plenty Regional OSET Plan meant that discharges from septic tank-based systems are a ‘discretionary’ activity requiring a resource consent. You must either connect to reticulation sewerage system), upgrade your septic tank to an Aerated Wastewater Treatment system with Nutrient Reducing Capabilities (AWTS + NR) or apply for a resource consent.

“The OSET Regional Plan specifies that septic tanks in Te Puna become discretionary effective from 1 December 2015”¹⁰. The practicalities and cost constraints will be a challenge in approach including enforcement of upgrade requirements.

Pirirakau seek a hapū centred initiative to discuss an assisted project if any upgrades are required for on-site effluent treatment and to determine, if any, effects of the inner harbour. Further monitoring sites will be required within Te Puna to establish ‘monitoring results’.

⁷ <http://www.westernbay.govt.nz/our-council/council-publications/Documents/Long%20Term%20Plan%202012-2022%20Solidwaste.pdf>

⁸ https://www.google.co.nz/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=OCB0QFjAA&url=http%3A%2F%2Fwww.boprc.govt.nz%2Fmedia%2F214109%2Fte_puna_environmental_monitoring_update_mar_2012.doc&ei=loEkVaX2C8Xc8AWUwoCgAg&usg=AFQjCNFlat62aK0v0sR4gKqIXOB_jA4ISA

⁹ <https://www.boprc.govt.nz/knowledge-centre/plans/on-site-effluent-treatment-regional-plan/>

¹⁰ Te Puna Environmental Monitoring Results (March 2012) <http://www.boprc.govt.nz/knowledge-centre/plans/on-site-effluent-treatment-regional-plan/>

Air

The New Zealand Environmental Reporting Series, 2015¹¹ state that;

“Air domain comprises the shallow gas layer that surrounds Earth above ground level. Natural and human-made sources, such as emissions from home heating, transport, and industrial activities, contribute to the presence of pollutants in the air. These pollutants can adversely affect our health and our natural environment, which in turn can have negative economic impacts.”

The series indicates that there are various air pollutants in our environment which can affect air quality and cause serious health problems. However, there is an absence of an appropriate measure that is fully developed within New Zealand.

Air quality is an essential human necessity; discharging of contaminants into the air affects air quality in the Bay of Plenty and is derived from both natural sources and human activity, in agreement with all air quality strategies. The current Bay of Plenty - Regional Air Plan has been operative since 2003 and was reviewed in 2015. The review found that the current plan required updating and the recommendation was to replace this with a second-generation Regional Air Plan¹².

Although the review has not been finalised, Pirirakau regard the nature of air as a natural resource and therefore taonga. Evidence nationally indicates that air quality has no real or accurate measurement system. Pirirakau are keen to participate nationally and regionally on this issue. Further issues are discussed in Air quality-issues in this plan.

Te wai o Pirirakau-the water of Pirirakau

Water quality

Pirirakau kaumatua, Colin Bidois has recorded in a Māori Affairs Select Committee Submission on the Marine and Coastal area (Takutai Moana) bill¹³ that;

“Within Te Awanui (Tauranga Harbour), Pirirakau has exercised dominant kaitiakitanga from the Wairoa to the Waipapa, over many generations. Parts of this have been shared with Ngati Pango & Ngati Rangi. From Waipapa to Aongatete river mouths we have shared with Ngati Haua, Ngati Hinerangi and Ngati Tokotoko. We have our kaitohu, the killer whale which, over the centuries, has appeared to signal a significant death. The “Motuhua Shark” is recognized as a kaitiaki, a good omen.

Around October, Pirirakau, Ngati Pango and Ngati Rangi shared with great gusto the excitement of the Mullet runs in October. Pirirakau is noted for its Kukuroroa (horse mussels) out from its beaches, Waikaraka area is recognized for the abundance of Titiko all year round and pipi banks out from Motuhua and Raropua have constant supply. Beneath the foreshore lies a depth of history for Pirirakau. Between Motuhua and Te Puna, 7 circular

¹¹ http://www.stats.govt.nz/browse_for_stats/environment/environmental-reporting-series/environmental-indicators/Home/Air.aspx

¹² <https://www.boprc.govt.nz/knowledge-centre/plans/regional-air-plan/second-generation-regional-air-plan/>

¹³ <https://www.parliament.nz/resource/0000133688>

stones called “Tauranga Bowling Stones” were discovered. About 5 years ago a Tauihu was dug up around Huharua. Our grandest find was in 1895 when Louis Bidois, having been given a general area, after many months of spearing into mudflats at Omokoroa, discovered & excavated the beautifully carved Taurapa of the racing canoe Miripekapeka, the fastest canoe in the Bay of Plenty. This now stands proudly displayed in the Auckland Museum.”

The Bay of Plenty Regional Water and Land Plan¹⁴ (the RWLP) is a policy plan prepared under requirement of the Resource Management Act 1991 by the Bay of Plenty Regional Council. The plan sets the regulation framework to determine water quality classifications. The plan relays that the management of waterways to meet their water quality classifications regulation has majorly been achieved through the resource consent process.

Resource consents address many of the water quality issues related to point-source discharges, by moving to land disposal, reducing contaminant discharge limits with land-use change and intensification. The ability of resource consents to manage performance against classification provides regulation. The classification system is an effective framework for water quality management. Non-regulated’ land-use practices that lead to diffuse source discharges are not easily identified or efficiently controlled. It is the secondary sources outside of resource consents which have the unregulated harm of the quality of water in rivers and streams in the Bay of Plenty.

Classifications and standards as set by the RWLP is based on standard physical and chemical water quality parameters (e.g. pH, dissolved oxygen), macro-nutrients (nitrogen and phosphorus) and indicator bacteria (E. coli and faecal coliforms).

Monitoring of water quality is achieved through collecting samples for assessment at over 80 locations throughout the Bay of Plenty. A great amount of data historically captures the effects on water quality and provides a large record of data. The results are graded for quality from poor to high and assessments for improvements are formed.

The Ngati Ranginui Fisheries Trust received confirmation in 2007 that it was a Mandated Iwi Organisation with regards to the Maori Fisheries Act 2006 and Aquaculture.

The Ngati Ranginui Fisheries Trust owns a holding company (Ngati Ranginui Fisheries Holding Company) which will hold and manage the fisheries assets. The Trust and Company continue to look at investment opportunities to grow these assets and the benefits of the assets are distributed by the Fisheries Trust to our marae and our people, such as marae grants, customary fish, education grants and other projects/joint ventures with the Society.

Pirirakau advocate for premium water quality and its mauri *supporting life capacity* is an important factor, water quality is essential for supporting the ongoing traditional sources of kai. Pirirakau seek to be engaged in waterways and best practices for quality outcomes. Our interests include the following waterways.

- Wairoa River and tributaries

¹⁴ https://www.boprc.govt.nz/media/105902/2011_07_environmental_publication_-_water_quality_classification_assessment_rivers_and_streams_in_the_bay_of_plenty__ammended_2012____.pdf

- Hakao stream
- Oturu stream
- Te Puna stream
- Waipapa River
- Tauranga inner harbour and estuaries

Water Pollution

The degradation of this resource through drainage and pollution is a major resource management issue for Pirirakau. Land-based activities pollute our waterways and potentially contribute to exhaustion of natural resources. Presently storm water and waste water infrastructure within the Pirirakau rohe is substandard. Our rohe contains under developed land within a rural setting comprised of large areas of horticultural productivity.

Most stormwater is discharged untreated and negatively affects the quality of the many waterways, harbour and ocean. Human activities related to agriculture, horticulture and industrial practices contribute to water pollution as there are zero filtering mechanisms of these effects entering water bodies. Many practices are applied without resource consent conditions or compliance such as farming practices and agrichemical applications; this is more difficult to manage.

The sea has always been an important food source for our people. To this day kaimoana features in the diets of our people as a fundamental food source although we find it increasingly difficult to maintain this tradition with noticeably depleted kai-moana stocks.

Kai-moana, such as pipi, tio, kukuroroa and tupa, were staples of our people. Increased development and its effects in and around our estuaries and inner harbour environs adversely eroded kai-moana stocks. The pollution affects by reduction, our ability to obtain clean fish and shellfish from traditional food gathering sites. Discharges or leachate of wastewater compromises the mauri of water sources.

A Manaaki Taha Moana 2011 report¹⁵ outlines;

“It is difficult to determine accurately what constitutes low and high risk contamination because the effect of a pollutant on aquatic organisms depends on the habitat environment and the sensitivity of the species, and may only manifest itself over time. Heavy metals are generally toxic and tend to accumulate and persist in harbours and estuaries due to restricted water circulation and on-going inputs from the surrounding catchment. Areas with multiple toxins may be exposed to greater environmental risk due to compounding effects of pollutants.’

Expert analysis of the difficulty to determine with accuracy risk contamination indicates a challenge to identify individual contaminants. Pirirakau view this issue with simplicity, prevention and careful management of outfall are key to recovery. We are keen to explore new technologies and support research for the management of land based activities and stormwater discharge channelling to outlets with filtration. We seek greater regulation of water pollution and improved standards.

¹⁵http://www.mtm.ac.nz/wp-content/uploads/2014/12/health-of-te-awanui-tauranga-harbour_mtm-report-no1_rev21.pdf

Pirirakau have an interest to work with the Bay of Plenty Regional Council and the Kaimai Mamaku Catchment Forum and other appropriate hapū to improve the inner harbour, river, streams and estuary margins through various plans. We find value in defining a Pirirakau and other hapū specific plans so a collective effort is projected. A Pirirakau or a hapū specific plan would identify all water bodies, their health state, an investigation of its surroundings with actions to address issues. The plans would partner with the Kaimai Mamaku Catchment Plan to outline cultural effects and remediation outcomes.

Water supply

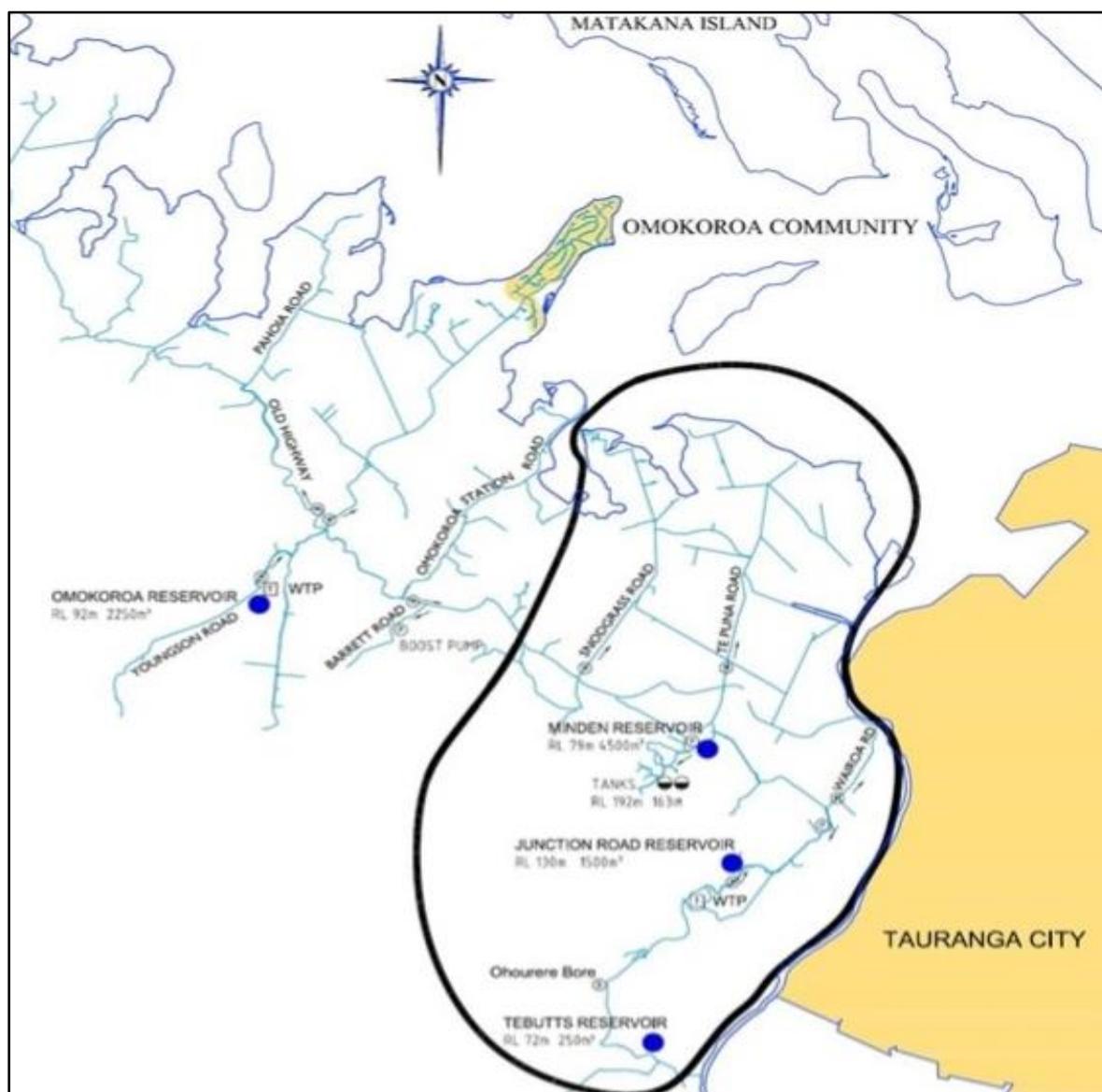


Figure 4 Western Bay Central Zone Water Supply¹⁶

¹⁶ <http://www.westernbay.govt.nz/our-services/water-services/water-supply-zones/Documents/Westbay%20Central%20Supply%20Zone.pdf>

Western Bay of Plenty District Council stipulates the Central Supply Zone¹⁷ (CSZ) is made up of two raw water supplies supporting the urban area of Omokoroa and the rural areas of Te Puna, Minden and inland Whakamarama. The two main water supply sources for households including drinking water are the Ohourere Bore and Youngson Road Bore.

Western Bay, water supplies are linked with the Western and Central Supply Zones to assist in managing peak demand times. Gravity fed water from bore sources and reservoirs to lower lying areas and coastal communities. Major side roads have supply pipes boosted by pressure pump stations¹⁸.

The Western Supply Zone (WSZ) is made up of three raw water supplies supporting the urban areas of Waihi Beach, Island View, Bowentown, Athenree and Katikati, and the rural areas of Aongatete and Tahawai¹⁹.

Water is considered a commodity to the sustenance of mankind, it is important as a natural resource, and is taonga for Māori. Water requires careful management to preserve supply for future generations. As a contentious issue between Māori and the Crown with ownership and management debates and arrangements, under current legislation the Crown and its delegated authorities must meet these requirements.

The Ministry for Environment²⁰ in collaboration with Regional and Local Councils aim to ensure the quality and use of our fresh water is well managed. Government policies and regulations direct this work.

- In 2010, the Government introduced regulations that require 98 per cent of water taken directly from its source to be metered by 2016. This will help Councils more accurately account for water in use or available in their region
- Penalties under the RMA have doubled for anyone taking, damming or diverting water or discharging contaminants if it is not allowed by the regional Council's plan
- In 2011, the Government introduced a National Policy Statement for Freshwater Management (NPS-FM) to require regions to maintain or improve water quality
- The NPS-FM was updated in 2014 to require Regional Councils to account for all water takes and sources of contaminants. It sets national minimum acceptable standards of water quality for ecosystem and human health
- Water conservation orders can be used to protect a waterway's water quality, amenity values, or significant natural characteristics and habitats
- The National Environmental Standard for Sources of Human Drinking Water requires regional councils to consider the effects of activities on drinking water sources in their decision-making

¹⁷ <http://www.westernbay.govt.nz/our-services/water-services/water-supply-zones/Pages/default.aspx#link7>

¹⁸ <http://www.westernbay.govt.nz/our-services/water-services/water-supply-zones/Pages/default.aspx#link0>

¹⁹ <http://www.westernbay.govt.nz/our-services/water-services/water-supply-zones/Pages/default.aspx#link13>

²⁰ <http://www.mfe.govt.nz/fresh-water/overview-fresh-water/quality-and-availability>

- The Government's Fresh Start for Fresh Water Clean-up Fund has contributed to seven community initiatives to clean up some of New Zealand's most iconic waterways.

Pirirakau kaumatua views -Environmental

Past	Present	Future
Natural resources were used as an everyday resource	Natural resources are depleting at a rapid rate and efforts are being made to restore them.	We must look to the past to determine the correct actions to restore the natural environment
Natural resources were in heavy supply	Many kaimoana resources are sourced from outside the area as local resources are depleted	The moana is in a healthy state and kaimoana is in abundance
The moana was in a healthy state and kaimoana was in abundance	The restoration of kaimoana resources is being investigated.	Safer levels of agrichemical discharges, contaminants and sedimentation are reached
The natural environment was in a healthy state absent of any poisons	Spray concerns using agrichemicals have impacted on natural resources	Natural resources are used as an everyday resource
The beginning of timber milling began the depletion of natural native timber resources	Development has progressed in the area	Natural resources are in heavy supply
Hunting wild animals was also an important and plentiful food source in many areas of the Pirirakau rohe	Marae are venturing into sustainability and giving effect to greener waste disposal	Relationships with government agencies are strong
	Acts created by the New Zealand Government govern the environment and gives provision to Maori to enact their natural right	Pirirakau are involved in restoration projects

Environmental issues

Our environmental issues are vast and the challenges ahead are alarming. Our taonga is depleting at a rapid rate and our authority as Maori is counterbalanced by other interests. Our interest solely relies on our ability as kaitiaki to sustain the environment as our ancestors were accustomed to. Although we may be more effective in our current legislation perspective. We reciprocate the challenge to consenting authorities to make a fair evaluation of our environment with a momentary pause to understand the current state of play.

Our environment issues follow:

Te wai o Pirirakau

The Pirirakau rohe is bounded by water bodies with their arteries flowing through our rohe. We respect the many oral traditions and practices associated with them. We identify our people as having an interest in all our water environs. Research of water supplied for human consumption

within the Pirirakau rohe otherwise known as the Central Supply District²¹ reveals that supply meets New Zealand Drinking standards, it is our belief that the water sources must be cared for in such a way that the source is sustained and remains a healthy safe resource. Our water supplies both surface and ground are under constant pressure through use and over allocation. Our marine environment is under pressure with the demands of increased commercial, horticultural, agricultural, natural and recreational attributes. Foreign vessels traversing our harbour risk our waters with biosecurity threats. Contaminants, sedimentation, pest species and many other factors combine to attack the resources fundamental form and degradation of mauri. As water is a taonga we must preserve the resource and protect its threshold.

Land use and developments which negatively affect Pirirakau hapū values

Pirirakau face the continual challenge of development and land use within our rohe. Cultural sites have been destroyed to accommodate housing projects, unfortunately the natural character of cultural landscapes were not prized or protected in time. Interventions such as Heritage and District Plan protective mechanisms had not been applied and so a vast portion of sites were lost. Cultural sites are not only Pa sites or Urupa, archaeology throughout our area reveals that Māori occupation once dominated the Pirirakau rohe. Pirirakau actively seek recognition of this issue and the importance of appropriate consultation through consent matters and plan changes of Council. To ensure absolute protection of remaining culturally significant sites. We seek to register the known cultural sites with Heritage NZ and WBOPDC to achieve protection in perpetuity.

Flora and Fauna protection

Pirirakau native flora and fauna is a cultural resource enriched by cultural practice such as rongoa *Māori medicine*, natural resources of timber for carving, resources for weaving. We deem taonga tuturu *archaeological artefacts* made of natural substance to be in this category. Historical and contemporary use is determined as a right by Pirirakau and like iwi and hapū throughout the country referring to Treaty of Waitangi claim (Wai 262) concerns²². Issues relating to flora and fauna, cultural property and taonga, and intellectual property rights. Stakeholders within the Pirirakau rohe are not informed of the importance of this matter. We seek to work in collaboration with parties in promoting a protected, flourishing natural environment of flora and fauna for continued access rights.

Pirirakau hapū values and principles as kaitiaki of our rohe

Upon the commencement of all engagement with Pirirakau hapū, discussions begin to ensure a holistic outcome is reached. Making a declaration as kaitiaki can be met as an interference or barrier to the progress of others. It is not disputed that Pirirakau are recognised as kaitiaki of our rohe however our values and principles are not always respected. Kaitiakitanga is a valid description of Māori principles under the Resource Management Act 1991 and Te Ture Māori Whenua Act 1993 Crown legislation. In accordance with features of legislation, activities are managed. Our ability as kaitiaki is our management regime and it is determined by Pirirakau and traditions of our ancestors.

²¹ A Tale of Three Waters: Managing water supply, wastewater and stormwater in the Western Bay Western Bay of Plenty District Council <http://www.westernbay.govt.nz/our-services/water-services/water-supply-charges/Documents/WBOPDC%20Water%20Information%20Booklet.pdf>

²²THE CROWN AND FLORA AND FAUNA: LEGISLATION, POLICIES, AND PRACTICES, 1983 – 9 8 Robert McClean and Trecia Smith Waitangi Tribunal Publication 2001 <http://www.justice.govt.nz/tribunals/waitangi-tribunal/documents/generic-inquiries/wai-262-reports/the-crown-and-flora-and-fauna>

Air Quality

Pirirakau seek ongoing monitoring of air quality with additional monitoring stations throughout spray peak seasons of Hydrogen Cyanamide and Copper based sprays. We seek to engage the Ministry of Health and interventions which measure human health effects of agrichemicals within highly productive horticultural areas. An agrichemical substance is approved by the Environmental Protection Authority (EPA) but there is a lack of data collection and effects on human health. We seek to engage with the EPA Māori National Network.

Environmental Summary

Pirirakau maintain an obligation to protect our natural environment to sustain our cultural balance as a declaration of our mana. We are a people of substance, extending generations of knowledge and passion reflecting the diversity of Pririakau past, present and future. We seek to ensure the natural environment is nurtured and presented to future generations in a manageable state to ensure the future sustainability of a natural world that has vitality.

To accomplish our goals, we envisage the following:

1. Ki te whakarite i to tatou tino Rangatiratanga me nga tikanga o te Tiriti o Waitangi.
To preserve our tino Rangatiratanga and principles of the Treaty of Waitangi
 2. Ki te whakatika i nga hara o mua i pangia e Pirirakau
To seek redress for injustices inflicted on Pirirakau
 3. Acknowledge Ngati Ranginui Iwi, although retain autonomous mana, hapū centric Treaty Settlement
 4. Partners to the Crown under the Treaty of Waitangi. Seek equality on decision making.
 5. Wish to restore historic abundance of harbour, waterways and ngahere *forests* with greater recognition and opportunities of kaitiakitanga principles
 6. Seek greater participation in Resource Management Act considerations and require resources to enable this. Be more effective in strengthening partnerships with Councils and stakeholders
 7. Increase role and responsibilities in environmental management and more consultation on land use consent applications or proposed plan changes
 8. Balanced approach to pest management for retention and continued provision of traditional pig and deer hunting for food. Whilst ensuring man induced pest strategies such as blanket 1080 applications, do not threaten the resource
 9. More research on agrichemical discharge and effects on human and harbour health
 10. Seek remedy of land degradation causing water pollution, sedimentation and loss of kaimoana
 11. Propose a Pirirakau specific water plan with full Assessment of Environmental Effects and related current data
 12. Seek input to Ngati Ranginui Fisheries Trust 2007 on holding and managing fisheries assets
 13. Seek more effort to enforce biosecurity on foreign vessels to protect the harbour
 14. Need for more hapū environmental education and engagement to raise awareness amongst youth as potential leaders
 15. Seek improved hapu access to infrastructure planning and support from Council for affordable wastewater and stormwater management to avoid contamination
-

16. Protecting the natural character and biodiversity of taonga species
17. Seek natural restoration lead by Pirirakau
18. Engaging agencies to support 3D modelling of archaeological recorded sites as a baseline to build upon, capturing a view of occupation

Social

Ka piri nga toa o Tutereinga ki nga rakau o te ngahere

'The warriors of Tutereinga who cling to the forest to protect and look after their people

This is the meaning of the sub tribe Te Pirirakau meaning clinging to the forests

In accordance with oral tradition, the hapū name of Pirirakau was established more than 700 years ago, in the time of the ancestor Tutereinga to extend down the line of his descendants. His mana came directly from Tamatea Arikinui then to Rongokako, then to Tamateapokaiwhenua and then the mana was handed down to Ranginui, then to his eldest son Tutereinga.

Tutereinga was an expert in weaponry the taiaha, patu and tewhatewha. He was renown as a general in battle and an expert in strategic warfare. Tutereinga and his whanau lived close to the sea, swamps, rivers, the land and forests. He trained his armies in using the forest as a way of protecting his war parties. They would use the forest in battle, Tutereinga strategically hid his soldiers within the forest. As a way of attacking people in battle to protect his tribal boundaries, land, resources, waterways, fisheries, cultural and spiritual values on behalf of his people.

Oral tradition supplied by Kiritoha Tangitu-Pirirakau kaumatua 2016

Our Social Aspirations

Pirirakau are noted as being a Māori and French Community, we take pride in our dual heritage this information is relayed through whakairo *carvings* in our wharenuī *whare tupuna* of Pirirakau Marae, in our church, sports clubs, education centres and in our oral tradition and whakapapa. It is a unique feature of Pirirakau that represents who we are.

Our fundamental aspiration is for the people of Pirirakau to lead culturally fulfilling lives where our people are educated, employed and living in their own comfortable homes.

Cultural perspective

Ki te ako ki te tiaki ki te pupuri i nga kawa o Pirirakau me Ngati Ranginui

To observe and perpetuate the kawa of Pirirakau and Ngati Ranginui

To strengthen our social fabric, Pirirakau hapū maintain a good understanding of their whakapapa. Pirirakau Marae is central to establishing our historic and contemporary links to our culture and rohe. Pirirakau maintain close ties with their natural environment and resources. Pirirakau have

access to many services and we are a resourceful and well supported hapū with solid stakeholder relationships.

Social overview

Population

The Pirirakau population consists of over 6000 members though this is not officially recorded. We are dispersed locally with a large proportion living outside of their tribal rohe, a large proportion of our people are dispersed nationally, in Australia with fragments internationally. Most whanau who live within the Pirirakau rohe are traditionally known as *ahi kaa* *keep the home fires burning*, and dwell in homes which have been passed down generationally or have built homes on their whanau land.

Ethnic Groups

Although the influx of people moving into the Pirirakau rohe has massively increased. As at 2013 Census statistics²³ record Māori as being the second predominant ethnicity to European within the Pirirakau rohe.

Te Puna - Plummers Point	21%
Minden - Whakamarama	9.4%
Omokoroa	6.9%

Te Reo Maori

New Zealand census statistics²⁴ as of 2013 for the Western Bay of Plenty District records the most common language apart from English is Te Reo Māori, spoken by 5.2% of people. Pirirakau hapū kaumatua gave account that as children within state schools they were punished for speaking te reo at school.

Through the willingness of Maori to ensure te reo was kept alive and was thriving in the Māori Society, during the 1970s and 1980's there was a renaissance of te reo and strategies were forming within education structures throughout New Zealand to reverse the incremental loss of the Māori language. Pirirakau actively seek opportunities to promote pathways for the advancement of Te Reo Māori through Marae wananga and education institutes.

Kapa haka

Pirirakau maintain a strong presence in kapa haka and remains a cultural dominating social activity. Kapa haka is a visual and oral expression through haka and waiata *song* of culture pertaining to the performers rohe and respect of events, tradition and wairua. Kapa haka is also a strong representative of Te Reo Māori.

²³ http://www.stats.govt.nz/StatsMaps/Home/Maps/2013-census-quickstats-about-a-place-map.aspx?viewer=viewer_config_2013_Live.txt&webmap=map_config.txt&layerId=1&featureId=536503

²⁴ http://www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/quickstats-about-a-place.aspx?request_value=13863&tabname=Work&p=y&printall=true

Marae resilience

Marae

Pirirakau Marae are utilised and maintained at a high level. Our social position within the hapū is reliant on the capabilities and activities of our Marae. The Marae is important for bringing our people together within a safe, warm place which we all belong. All Marae experience the generational changes of persons who are responsible for oratory delivery through whai korero and karanga as a pivotal role in sharing who we are, where we came from and our tikanga or kawa.

Emergency Housing

Pirirakau Marae seek assistance to develop emergency housing opportunities for their people. To create an external build with shared facilities. This would require resourcing of funds, assistance with building permits and human resources. Appropriate management would be required including access to external agency support to ensure welfare needs are met for potential participants. Potential support may exist with Te Puni kokiri, Pirirakau Hauora, Te Manu Toroa and Social agencies such as the Ministry of Social Development, Accessible Properties New Zealand Limited, Housing New Zealand, Te Puni Kokiri Māori Housing Network and He Whare Āhuru He Oranga Tāngata - the Māori Housing Strategy.

Civil Defence-Emergency response

The Te Puna Rugby Club is identified as a Civil Defence meeting point. Pirirakau Marae are essential to Pirirakau in times of crisis. Our Maraes are capable of accommodating people and will be used in the event of an emergency response. We seek assistance to investigate the Bay of Plenty Regional Councils Marae Emergency Preparedness Planning Toolkit. We also wish to develop Marae community gardens and access additional power sources and emergency provisions.

Ministry of Justice

Pirirakau wish to collaborate with Ministry of Justice in community based sentences. We would welcome a resourced position supported by Community Corrections to facilitate supervised community sentences. Pirirakau have four Marae, four Urupa and multiple Pa sites which would benefit from voluntary sources.

Hauora-Health



Figure 5 Image of Pirirakau Hauora²⁵

The Pirirakau Hauora located at the aptly named Te Huhunu grounds a 3-acre block of land which was returned to the Pirirakau Community by the Catholic Church. Te Huhunu was a spring located on the adjoining property²⁶ at Lochhead Road in Te Puna.

The Hauora was established in 1993 as an initiative of the Pirirakau kohanga where it was realised there was a necessity for affordable medical services. In 1994 under the korowai *cloak* of Pirirakau Incorporated Society, Pirirakau Hauora was contracted to deliver a range of services. From their simple beginnings within the Te Puna St Joseph Church buildings they later moved to their new premise in 1997. In January 1999, the Pirirakau Hauora became incorporated under the name “Pirirakau Hauora Charitable Trust” with the committee members at the time taking on the role of Trustees²⁷. In 2010 the Pirirakau Hauora extended their services through purchasing an additional premise named Te Oturu at Paparoa Road in Te Puna creating a wellness centre delivering miri miri therapy, rongoa workshops and kaumatua programmes.

Education

Ministry of Education record as of 2013 through a Ngati Ranginui iwi profile²⁸ that the Ngati Ranginui iwi rohe includes 25, 404 youth from preschool to 18 years of which 902 are in Maori medium with a core goal for across the board achievement of 85% by 2017. Due to location and hapu connections many Pirirakau children start their education at Pirirakau Kohanga Reo or Tutereinga Kohanga Reo both situated in Te Puna with a minority in attendance at Te Puna Kindergarten, Te Puna Play Centre or private day cares.

Te Puna School motto “together we learn, together we care” and is a favoured option for education of primary and intermediate aged students. Te Puna School delivers both mainstream and Maori immersion curriculum via Te Puna Matauranga. The school is in the centre of Te Puna, with a constantly changing student roll a high percentage of Pirirakau students continue to access Te Puna School.

²⁵ <http://www.pirirakauhauora.org.nz/>

²⁶ <http://pirirakauhauora.org.nz/services-te-huhunu/te-huhunu#sthash.oDirPWV.dpuf>

²⁷ <http://pirirakauhauora.org.nz/about/historywhakapapa>

²⁸ NGĀTI RANGINUI EDUCATION PROFILE: STUDENT AFFILIATION

http://www.educationcounts.govt.nz/__data/assets/pdf_file/0005/161888/Ngati-Ranginui

Te Kura Kokiri first located at Tawhitinui Marae in Whakamarama is a Kura founded by Pirirakau with a sole focus on kaupapa Maori. The Kura delivers Māori Medium for coeducational students Year 1-13 and they encourage their students to learn through an experience based approach. Currently based in Te Puke due to Ministry of Education owned facility availability, their aspirations are to be anchored in the future within the Pirirakau rohe which is again supported well by Pirirakau.

Te Wharekura o Mauao is a special character Year 7-13 coeducational Māori Medium school that has been established to meet the educational needs of the three Tauranga Moana Iwi and others who may want to follow a Kaupapa Māori Philosophy. Pirirakau have the option to send their children to Wharekura o Mauao at Year 7.

Alternatively, Intermediate and Secondary State Schools Tauranga Intermediate, Tauranga Boys and Girls College and Otumoetai Intermediate and College offer a mainstream source of curriculum adjunct with Maori components which provides an excellent balance of options for Pirirakau.

Private schooling is not highly supported by Pirirakau except for a few families. Pirirakau are within close commute to Bethlehem and Aquinas College which seek tuition costs ranging from \$1200 to \$2000²⁹ per annum.

Adult education is offered at University's throughout the country dependant on subject or course paper deliveries. Te Wananga o Aotearoa is a strong contender for whanau extending their aspirations. Seeking higher adult education qualifications to support their chosen employment paths as their learning style and flexibility to accommodate whanau lifestyles are excellent.

Pirirakau seek to create strong partnerships with our schools and educational institutes to develop training opportunities for youth development and adult education for cultural arts, tourism, trade training, environmental, food and hospitality and leadership opportunities. We request assistance from Council Community engagement to form a framework and identify resources.

Youth development

Pirirakau Hauora offers many opportunities for our tamariki and rangatahi development. Opportunities range from programmes catering for school holidays to rangatahi initiatives which promote outcomes to foster improving the health and wellbeing of whanau. Pirirakau seek to broaden opportunities for rangatahi to understand the ever-changing dynamics within the Pirirakau rohe and provide leadership learning experiences whilst maintaining their culture.

We seek to discover trade training opportunities, provide better transport availability into town centres and Tauranga suburbs and work with them to understand their needs.

Pirirakau seek an opportunity to receive assistance to undertake mentoring programmes for Pirirakau youth with a Pirirakau based programme.

²⁹<http://www.beth.school.nz>
<http://www.beth.school.nz/bethlehem-college/financial-information/>
<http://www.aquinas.school.nz/>
<http://www.aquinas.school.nz/enrolments>

Housing

The New Zealand Government³⁰ records Māori as being disproportionately represented on state housing waiting lists. Māori are more likely to live in housing of poor condition comparative to the rest of the population and less likely than non-Māori to own their own house.

The Department of Building and Housing (DBH) has identified in the Bay of Plenty where the Māori population is predicted to grow at a higher rate than that of the general population. Māori are likely to have a larger struggle to find affordable housing.

Housing is a critical requirement, it is the basis for any whanau to be well, settled, organised. Many of our members live in low socio-economic conditions. Prior³¹ to the Building Act 1991, houses, sheds, buildings were subject to Building Bylaws and the building permit system. Many Pirirakau homes are of substandard condition, do not meet current building standards and our people have sufficed and improvised with such dwellings. Consideration of low incomes, costs for improvements or new builds contributed to by increasing Council or permit costs overwhelm the concept and propose a substantial barrier. It is not uncommon for whanau to create homes under the guise of workshops as the rules and costs are decreased and the process is simpler.

Pirirakau have a strong desire to develop and upgrade housing which is comfortable, modernised, eco-friendly, of a good standard and affordable.

Pirirakau whanau consider options which include:

- Papakainga initiatives
- Relocatable buildings
- Extensions and upgrades to current homes
- New builds
- Lower cost options such as sheds, outbuildings

Pirirakau owned land has remained within their ownership if it has been possible as the land provides a *turangawaewae a place to stand* and attained through whakapapa it is what defines us as tāngata whenua. Ownership of land offers home opportunities for the past, present and future whanau who are connected to the land through whakapapa.

Māori freehold land within the Pirirakau rohe totals 7615.6527ha with the majority being positioned on the Te Puna northwest peninsula. Pirirakau also own a quantity of General Title Land, the scale of ownership is unknown and in addition the land both Māori and General may have differing management systems being solely owned, shareholders or in Trusts.

Pirirakau seek assistance to collaborate and identify Trusts or individuals who may wish to develop papakainga. We see a necessity to respond with project driven initiatives. To source initiatives such as the Healthy Whare Project to assist with identifying and remediation of housing requirements, plumbing, insulation, electrical and leaks. To explore housing options. It may also be of assistance to seek an amnesty arrangement of non-complying buildings to bring them in line with compliance

³⁰ <http://www.oag.govt.nz/2011/housing-on-maori-land/part2.htm>

³¹ <http://www.aucklandcouncil.govt.nz/EN/ratesbuildingproperty/consents/Consent%20documents/ac1805hounauthorisedbuildingworkisassessed.pdf>

standards. A project in conjunction with WBOPDC the Joint Agency Group, Housing and material suppliers, builders and partners to set a framework of methodology and multiple options of addressing housing needs are sought.

Sports and Recreation

Pirirakau are fortunate to have a reputation for excellence in sport particularly with Rugby and Netball. These sports are well supported by the cohesive connection between hapū and the wider sports community. Notwithstanding Pirirakau have a strong presence in Tennis, Soccer and school age sports opportunities. Interest in softball is present also.

The tennis courts situated at Maramatanga Park have also comprised netball opportunities. Two courts were set aside for netball purposes. There is support for the netball dedicated courts to be moved to the Rugby Club vicinity and for the Tennis Club to acquire the existing additional courts.

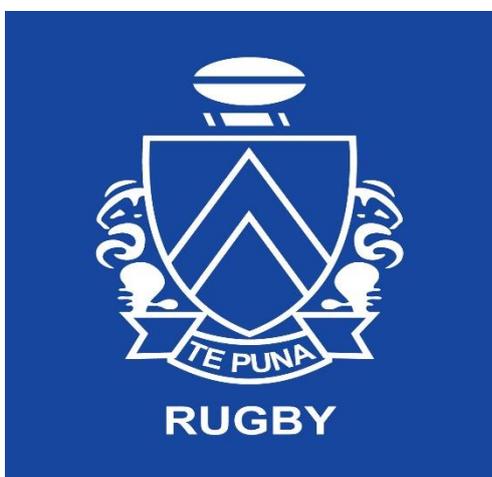
The Tennis Club is a private entity by membership only and their turfed courts are not open for public use. The preference for the existing courts is that they are turfed with two courts being open for Pirirakau and community free use.

Cycling, running and walking opportunities is supported by Pirirakau. The Cycleway through the Pirirakau rohe will be frequently used by many. Pirirakau request that these initiatives are an opportunity to introduce cultural stories and history through interpretation to inform and educate users.

As Pirirakau are surrounded by the sea, rivers and bush we have a historic union amidst these environments with fishing and hunting as a main food source and to a degree the sheer involvement is reminiscent of the old people and their ways handed down as a generational and normal recreational activity. There are also fishing and hunting competitions in Te Puna and Pirirakau hapū members are assured competitors.

Clubs

Pirirakau are active in social activities and it is within these organisations of strength and commitment that leadership can be prevalent. We seek to engage leaders of these entities to form a leadership network of Pirirakau.



³²Te Puna Rugby Club

The Te Puna Rugby Club is the hub of the Pirirakau sports community. Whilst focused on Rugby it is a gathering place and umbrella to support and host many Pirirakau sporting and recreational events. A positive vibe is fluid amongst whanau within the Rugby Club. It is historically recognised for its members past and present and their achievements. In addition, a high level of manaakitanga is exhibited by the club. Pirirakau seek to support the Rugby Club and the facilities improvements.

³² Image accessed online. Sport Bay of Plenty <http://www.sportbop.co.nz/news--results/te-puna-jmc-rugby/>



³³Māori Women's Welfare League

Te Puna Māori Women's Welfare League is a foundation branch of the New Zealand nationwide organisation established in 1951. The Māori Women's Welfare League became a voice attacking³⁴ social welfare plights and was formed by Māori women to provide their own platform to be recognised for their culture, language and identity. Today membership is available through the Pirirakau Hauora, Donna Motutere, as a gathering point. The league promotes te reo and advocacy for Māori women and their place in Māori culture which is open to all ages. This is an excellent social opportunity for wahine mā which should be promoted more widely to grow its membership.

Te Puna Tauranga Moana Hui Aranga

Māori Catholics gather annually at locations throughout New Zealand to celebrate the resurrection of Christ. The event is known as Hui Aranga and the celebration takes form through prayer, entertainment, competitive kapa haka and sports over the Easter weekend. In preparation, this is a very busy time leading up to the Easter weekend. Pirirakau Marae are busy as participants gather to learn waiata *songs* haka *action songs* and bible study. Each roopu *group* attending engages in extensive fundraising and the event is well supported.

Art

There are several expressions of Māori cultural art and multiple mediums. Pirirakau continue to learn the traditions and form of raranga *weaving*, tuku tuku *ornamental lattice work* and Taniko another form of weaving. Whakairo *carving*, Kowhaiwhai, painting, brush and air and ta moko *tribal tattooing*. With each form, a cultural retention exists. Raranga attracts the knowledge of traditional Harakeke *flax*, species, locations, fibre qualities and the design and patterns reflect oral tradition.

This all exists within a tikanga *protocol*, the correct way to harvest and treat the harakeke, appropriate karakia and behaviour whilst weaving. Each art form will be a part of ceremonial practice descended as a traditional form to the artist which may have occurred and developed over

³³ Image sourced online. Māori Womens's Welfare League <http://mwwl.org.nz/>

³⁴Women's World, The Māori Women's Welfare League J. C. Sturm <http://teaohou.natlib.govt.nz/journals/teaohou/issue/Mao09TeA/c10.html>

centuries. Pirirakau seek a cultural hub to ensure these art forms are practiced, knowledge is shared and artists are encouraged to be taught, learn and teach to continue an ancient past time.



Figure 6 Whakairo carving at Tutereinga Marae

Te Puna Community Development Planning

Pirirakau agree and support a Te Puna Community Development Plan. Whilst our Hapū Management Plan stands alone it stores values which we wish to have incorporated into a Community plan. We believe that Pirirakau and Community have the same desires to have a community which is safe, desirable and full of opportunity.

Pirirakau seek to participate in the formation of a Te Puna Community Plan through the relay of information in this plan and through representation. As an integral part of the Te Puna Community we expect all aspirations are considered and we welcome all contributions.

Community projects

This is an important concept to Pirirakau as a hapū with a solid track record for achieving projects which benefit the “Community” and includes Pirirakau. Pirirakau support examples of Pirirakau as tāngata whenua *people of the land* and local community working together to make improvements in the Te Puna Community which we believe should be sought to provide balance.

Pirirakau through its organisations, Pirirakau Incorporated Society, Pirirakau Hauora, Pirirakau Treaty Settlement Trust, Pirirakau Sports Clubs and Pirirakau Marae. We seek interest to create and develop community projects where together the hapū and community can integrate positively, encouraging best community relations. This marriage of ethnicities provides a cohesive balance which is positive and effective.

We provide a snapshot of successes we believe provides evidence of great community spirit:

- Waikaraka Estuary Managers and Pirirakau – reclaimed open waters in the once congested Waikaraka Estuary from mangroves, planted riparian margins and through scientific communities went on to provide NIWA with a case study

- Pirirakau, Community and WBOPDC came together in 2010 to restore Ongarahu Pa at Huharua Park with a DIY makeover. Over four intensive and weather challenging days a complete facelift was given to the Pa. Building a bridge which is symbolic of passing from one space to another, palisade fencing was erected and gardens were formed. 2013 saw the erection of the whakairo *carvings*. The ongoing project gifts the public with a wonderful open cultural space for all to enjoy and attracts nationwide and international visitors
- Nga Tahatai o Te Puna Care Group. The care group consists of Pirirakau hapū members and community members who formed to restore the Te Puna foreshore and Urupa restoration from Raropua to the Wairoa River and including Motuhua Island

Future community projects

Pirirakau Incorporated Society support any initiative which increases positive outcomes for people and the environment. We seek support to fulfil a range of desired projects engaging with Pirirakau, the relevant Councils, supporting agencies and Community.

Identified future projects are:

- Acquisition of Tahataharoa situated North West of the Wairoa River for reserve purposes, ecological restoration and environmental education
- Wetland restoration between Kuka and Pitua Rd, Te Puna with owners/trustees
- Supporting Western Bay of Plenty District Council in acquisition of Pirirakau Pa sites in partnership with Pirirakau for public reserve purposes and protection
- Tourism package opportunities
- Marae resilience, emergency response, emergency housing, supported community gardens.
- Protection of Pukewhanake and public safety of Te Puna Station Road commuters
- Kaitiaki management with pest control

Pirirakau cultural hub

Pirirakau wish to create a cultural hub which promotes collaboration amongst our people. Discussion amongst our people is required to identify a suitable area and building. It would be preferable that a premise be amongst the current Pirirakau activities, possibilities may include;

- St Joseph's Parish, the former Hauora premises
- The Te Puna Community Complex

A cultural hub would include;

- The creation, training and display of cultural arts
 - Food and hospitality training
 - Trade training
 - Pirirakau planning, administration and offices
 - Community sentence works base
 - Clubs
 - Tourism initiatives and base
 - Environmental sustainability training
-

- Youth development
- Supporting unemployed and Work and Income New Zealand engagement
- Social opportunities to gather

We seek assistance and collaboration with Councils Community Engagement to explore this initiative.

Pirirakau Kaumatua Views-Social

Past	Present	Future
Marae were used for many social gatherings	Marae are used primarily for tangihanga but are still used for many social gatherings	Marae are used more often for social gatherings
The marae was an integral part of their communities	The marae is an integral part of the community	The marae is an integral part of the community
Whanau worked together under the guise of kaimahi	Whanau all have a role on the marae although there are specific whanau who are the core of its functionality	Kaumatua roles include the restoration and support of whanau when there was an imbalance in homes
Kaumatua roles included the restoration and support of whanau when there was an imbalance in homes	Kaumatua are respected as the leaders within marae society ensuring tradition of hierarchy is in place	Pirirakau marae are supported by all kaumatua
Gatherings permitted alcohol on the marae	Kaumatua are reluctant to support whanau who are not immediate outside of a marae context or process as people are less welcoming	Wananga are held more often to encourage whakawhanaungatanga
Marae hosted inter rugby, tennis and netball	Events are usually absent of alcohol	Kaumatua are respected as the leaders within marae society ensuring tradition of hierarchy is in place
Pirirakau marae were attended by all whanau not only whanau directly connected to each marae		Development of tamariki is influenced by whanau input

Pirirakau Kaumatua Views- Wellbeing, Te Whare Tapa Wha

Past	Present	Future
The spiritual ethics of Pirirakau were in a greater traditional context of Te Ao Maori <i>the Maori world view</i>	Whanau are treated by local Hauora health provider as symptoms present	The spiritual ethics of Pirirakau are immersed in Te Ao Maori supported by Christianity
Christianity became intertwined within Maori culture	Agrichemical effects on human health are not monitored	Drug and alcohol education is delivered
Whanau were healthier	Diet has changed which has bred new illnesses	Whanau are healthier because of consuming unprocessed foods

<p>because of consuming unprocessed foods</p> <p>Whanau were more open and supportive of each other</p> <p>Life was less stressful which resulted in a healthier mental state</p> <p>Whanau were involved in greater physical activity as they worked with basic implements</p>	<p>The spiritual ethics of Pirirakau are a combination of Christianity being predominantly Catholic and a traditional context of Te Ao Maori the Maori world view</p> <p>Life is generally very busy and the pressures have impacted in a reduced mental well being</p> <p>Whanau are involved in less physical activity</p>	<p>Whanau are more open and supportive of each other</p> <p>Marae are equipped with wellness functionalities</p> <p>Whanau are involved in greater physical activity.</p>
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Social issues

Housing/papakanga

Most challenges are derived from costs associated with housing development and repairs or Council compliance and regulations. There is also a lack of resourcing to form a project to organise whanau, interested parties, trusts and determining who is permitted to lead such initiatives. There is an urgent need to form a strategy to take into account every possibility.

Health and well being

Poor housing conditions are prominent. Research is required to better understand the health implications associated with agrichemical applications. Transport is a challenge for our youth to commute to training or employment which contributes to low self-esteem. Environmental impacts frustrate our hapū and can encourage negative outcomes such as lost access to kaimoana and decreased hunting areas to access free kai.

Cultural Hub

Pirirakau are challenged to form an entity which promotes a broad range of opportunities. There needs to be a collaborative approach of sharing, looking to the future, positive attitude and clear communication. If we are to join in unity in kotahitanga *as one*, we would be unstoppable. Our kaumatua will be the green light to progress this possibility as their guidance is respected and required. We will be required to identify progressive leaders with a shared vision for the betterment of Pirirakau hapū.

Social Summary

The Pirirakau fundamental aspiration is to lead culturally fulfilling lives where people are educated, employed and live in their own comfortable homes

1. Respecting, acknowledging and working to fulfil kaumatua views and aspirations where in the future they are pivotal to forming decisions which promote quality outcomes for Pirirakau
2. Hauora established in 1993, new premises 1997 with support of Catholic church land. Te Oturu wellness centre in 2010 has been significant for hapu development

3. Benefit from good local education options at all levels and opportunities to participate in range of te reo, cultural and community activities. Pirirakau support the Te Puna School motto of “together we learn, together we care”
 4. Marae Resilience based development programmes which are balanced in their focus of “Te Ao Maori” and Christianity
 5. Marae based programmes such as emergency response, emergency housing and kai gardens seek funding and skilled human resources
 6. Key issue is satisfactory housing, with many local substandard homes due to a range of reasons that all need addressing
 - resistance to Council compliance requirements on Maori land
 - range of land ownership types and hard to secure a house site and finance
 - priority for lower cost or affordable options – relocatable, papakainga, repairs, upgrades or new types of construction
 - availability of papakainga tool kit, more training and leadership support needed
 - more demand as families return to the area
 - emergency housing on Marae
 - Amnesty sought for non-complying homes with assistance to remedy
 7. Strong sports presence with Rugby Club as the sports hub and high level of manaakitanga
 8. Clubs within the Pirirakau rohe are recognised and promoted to gain growth of membership and identify leadership within to take on wider leadership roles within Pirirakau
 9. Pirirakau people are involved in a range of community activities and wish to be active in community planning and the Community Development Plan (CDP) process
 10. Acquire the headland at Tahataharoa and a portion of Pukewhanake as key cultural sites
-

Economic

Our economic aspirations

Our aspirations in economic terms are growing and becoming a focus for the future of Pirirakau success. We envisage a culturally wholesome, self-sustaining economy with full employment, sound infrastructure and solid support services. We see ourselves as the drivers of our own destination with access to the vehicles of our choosing. To achieve our aspirations, we catapult our thoughts into a context of economic growth and development whilst expressing our strengths, talents and initiatives.

Cultural perspective

Māori and our culture offer a unique point of difference³⁵ which is advantageous and becoming globally recognised as a feature of Aotearoa *New Zealand*. Pirirakau demonstrate their cultural perspective intertwining all aspects as a people to determine what is appropriate for Pirirakau economic growth.

Economic overview

Most economic contribution within the Pirirakau rohe is sourced from wage and salary earners which are sourced from the following industries:

- Education
- Health and Community Services
- Tourism
- Horticulture
- Self employed
- Not for profit

According to Business and Economic Research Limited³⁶ in a situational analysis report prepared for Bay of Plenty Regional Council in 2012 Māori employment in the Western districts which includes Tauranga City and Western Bay of Plenty District recorded three top industries of employment, employing 3,400 Māori as of 2010:

- Manufacturing
- Retail trade
- Construction

In general, Pirirakau have a low unemployment rate this is due to encouragement of whanau influence as employment is necessary for survival. Many Pirirakau members go on to higher adult education to attain higher paid employment. Pirirakau hapū members facing the challenges of unemployment are supported and well informed of methods to gain employment. New Zealand

³⁵ He kai kei aku ringa

The Crown-Māori Economic Growth Partnership <http://www.med.govt.nz/business/economic-development/pdf-docs-library/maori-economic-development/Strategy.pdf>

³⁶ http://www.boprc.govt.nz/media/272982/supporting_document_for_maori_committee_meeting_-_5_march_2013_-_boc_maori_economic_development_situational_analysis_5_december_2012_pdf.pdf

census statistics³⁷ record as of 2013 the unemployment rate in the Western Bay of Plenty for the population aged over 15 years of Age is 7.3%.

Treaty of Waitangi Settlement

Nga³⁸ Hapū of Ngati Ranginui through a hapū centric settlement and the Crown initialled a deed of settlement on 6 April 2012. The Deed was then ratified and signed on 21 June 2012. The settlement will be implemented following the passage of settlement legislation. The Pirirakau Settlement Trust manage Waitangi Treaty Settlement affairs on behalf of Pirirakau hapū and the scope for growth as at the time of this plans formation are unclear, however it is a space to watch in the future. The Pirirakau Settlement will manage the settlement and assets with the agreement of Pirirakau hapū.

Pirirakau Kaumatua Views-Economic

Past	Present	Future
They were self-sufficient relying on home grown produce, farming, and natural food sources	Tane <i>males</i> and wahine <i>women</i> are equal in the work places	Marae and whanau are self sufficient
Men went to work while women tended to the whanau and marae activities	Marae and whanau are less self-sufficient and do not rely on home grown produce, farming, and natural food sources	Financial prosperity gained on marae is utilised for the benefit of marae and whanau development Committees on all marae
Marae progress and development was determined by fundraising efforts and whanau contributions	Tourism opportunities are being realised on marae	Tourism opportunities are available to all marae whanau and outside of marae
Colonisation had determined the loss of great tracts of land	Funding opportunities for marae and whanau development are greater	Marae have access to greater funding for the development of Pirirakau marae and whanau
Timber mills in the area provided work for local men	Horticultural growth of Kiwifruit and avocado orchards are owned by Pirirakau whanau.	The tribal authority Pirirakau Incorporated Society assist initiatives
Non-Maori men to married Pirirakau women which gave them entry into the rohe <i>area</i>		Pirirakau is invested in financial growth through industries

Summary of economic issues

To succeed with our economic growth and interests we must have the right skillsets and education, effective organisations, access to resources and capital, and the ability to innovate and inject passion in our people.

Our economic issues are described in the following categories:

³⁷ http://www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/quickstats-about-a-place.aspx?request_value=13863&tabname=Work&p=y&printall=true

³⁸ <http://nz01.terabyte.co.nz/ots/DocumentLibrary/NgatiRanginuiSettlementSummary.pdf>

Unemployment

Pirirakau unemployment is not particularly high comparatively with other communities as our people deem employment as a means of survival and a position of pride. Work and Income New Zealand are a support agency and our people mostly rangatahi do not enjoy engagement with them. It is recognised that staff in following organisation processes are deemed at times to display judgment and a lack of empathy thus some of our hapū members have no supporting income and depend on whanau resources to get by. Pirirakau seek an avenue to provide support in areas of unemployment by increasing training initiatives.

Industry recognition and support

Every hapū and iwi throughout New Zealand has unique features, their own stories and special character to enhance their delineation and potential economic growth. Pirirakau could propose and shape many economic opportunities in retail, marketing, eco-tourism, cultural tourism, boutique niches with a point of difference being our unique cultural features. To achieve this requires leadership with broad skillsets and willingness of the hapū and industry influences to be supportive and progressive.

Horticulture

Conversion to organic can provide optimum financial return. Industry puts forward a convincing argument that encourages orchard growers to follow an agrichemical regime to provide quality harvests which meet with export standards. Promoting treatments which alter and leave residual effects on food cannot be the optimum result for food supply. To transfer to organic certified standards, intensive areas must commit to sustain an organic status. Pirirakau encourage and support conversations on how this can be progressed. A niche market of Māori organics to include non-Māori branding the tribal area could exist if an intensive area of orchards committed to organic conversion.

Pirirakau Management

Pirirakau have many independent entities. Pirirakau Treaty Settlement Trust, Pirirakau Incorporated Society, Pirirakau Hauora are the primary entities which all address their portfolios well. However, there are many initiatives which have not yet been realised, Marae resilience and a Pirirakau cultural hub. There are many interested Pirirakau hapū members wishing to create opportunities but there must be greater coordination. Our entities need to be conversant with each other to provide collectively with better understanding to assist the hapū.

Economic Summary

As Māori continue to grow and contribute to the global economy, Pirirakau seek to broaden our economic horizon. Although Pirirakau will continue for some time to complete the Treaty Settlement process. This is the single fastest³⁹ expanding area of Māori economic activity. It is likely to be a developing economic situation throughout New Zealand for some time, as the settlement process is completed and as settled hapū and iwi are likely to organise their own commercial operations.

Achieving our economic goals, we envisage:

³⁹ Regional Economic Activity Report 2014 New Zealand Government 2014

1. 2012 Pirirakau hapū centric Treaty Settlement and assets to be managed by Pirirakau Settlement Trust.
2. Potential for commercial operations, aquaculture, self-employment and skills development from this asset base.
3. Tourism opportunities, building on existing operations, the French connection and promotion of local unique features.
4. Wish to develop land for quality niche organic production.
5. Seek to make marae and whanau more self-sufficient through developing a stronger business base and cultural hub.
6. Encourage more young people into training and employment pathways with improved levels of financial literacy in the hapu.
7. Need to be supported and progressive in seeking new initiatives.
8. Need to gather together the right skill sets, education, effective organisations, quality leadership, secure access to resources and capital, and gain support mechanisms from agencies.
9. Develop the ability to innovate and create passion in the people.
10. Ensure that economic growth is appropriate and meets the cultural values of Pirirakau.

End of Section 1

Next Section

Section 2 – Action sheets which seek the right to change, amend and update at regular intervals. As the actions are completed.

Section 2 Environment Action sheets		Pirirakau Hapū Management Plan	2017	
Number	Issues	Our policies requirements and outcomes	Responsible Agencies	References
1.	Cultural			
1.1	Pirirakau kaumatua views	Pirirakau consider the hierarchy views of kaumatua are of the greatest importance this plan contributes their views <i>We seek support of Pirirakau kaumatua future aspirations</i>	WBOPDC BOPRC DOC HNZPT Hapū MOH MOE	
1.2	Pirirakau Cultural Recognition	<i>Where it is appropriate, recognition and inclusion of Pirirakau identity and culture is to be promoted amongst agencies and local community as the tribal hapū of the area. Pirirakau is a hapū of Ngati Ranginui Iwi.</i>	WBOPDC BOPRC DOC HNZPT Hapū	WBOPDC DP, LTP BOPRC RPS, LTP
1.3	Kaitiakitanga recognition <i>Kaitiakitanga aspires to assert all concepts of Te Ao Māori</i>	<i>We require greater recognition be given of tāngata whenua as kaitiaki being a legitimate indigenous right to raise awareness with a regional, industry and community wide target.</i>	WBOPDC BOPRC DOC HNZPT Hapū	WBOPDC District Plan (DP) WBOPDC cultural monitoring protocols WBOPDC General Publications Bay of Plenty Regional Council Policy (BOPRC RPS) Statement 2.6 Iwi Resource Management Act 1991(RMA 1991) Part 2 Matters Local Government Act 2002 (LGA

				2002) Conservation Act 1987
1.4	Pirirakau Matauranga Māori <i>cultural and intellectual property rights</i>	As an indigenous people Pirirakau assert our tino rangatiratanga as exclusive owners of our cultural and intellectual property. <i>When we are invited to contribute our traditional knowledge, we seek recognition and protection of this right.</i>	All agencies Hapū	Treaty of Waitangi Article 2 Mataatua Declaration Wai 262 United Nations Declaration of Indigenous Peoples Trade Marks Act 2002
1.5	Mahi ngātahi <i>Partnerships</i>	Pirirakau have collaborated with agencies with respectfully driven involvement. We seek to ensure participation in effective consultation and decision making. The realm of mahi ngātahi through treaty settlements has elevated Pirirakau to ensure this is guaranteed. <i>We expect to aspire to the Treaty of Waitangi resulting in a partnership which provides equality.</i>		
1.6	Rohe cultural recognition	At entry points of the Pirirakau rohe and throughout the Pirirakau rohe there has been a longstanding vision which includes carved pou and signage to inform thoroughfare commuters and local community of the area they are in. <i>Pirirakau seek support to erect carved pou at each entry on the state highway marking the boundaries of the Pirirakau rohe</i>	WBOPDC NZTA Hapū	WBOPDC DP, LTP Land Transport Management Act 2003
2	Nga Taonga Tuku Iho - Pirirakau Environment Plan 2004	<i>Pirirakau seek to retain the plan as a support document to this 2017 Pirirakau Hapū Management Plan</i>	All agencies Hapū	WBOPDC DP, LTP BOPRC RPS, LTP Hapū Management

				Plans
3	Protecting taonga			
3.1	Our taonga <i>fauna and flora</i> has become heavily diminished	Wherever possible we wish to retain natural environments where our taonga exists and ensure there are processes in place for protection as a matter of national significance. We expect that within the current consent framework an assessment of environmental effects will extend to identify indigenous species and conditions can be developed through hapū appropriate consultation.	WBOPDC BOPRC DOC HNZ MPI MNZ Hapū	WBOPDC DP BOPRC RPS RMA 1st Schedule, S35A, S8 Part 2 matters Treaty of Waitangi Article 2 Te Ture Whenua Maori Act 1993 Regional Pest Management Strategy Conservation Act 1987 NZ Biodiversity Strategy LGA 2002 Heritage New Zealand Pouhere Taonga Act 2014
3.2	Any activity that interferes with or effects our taonga <i>kaimoana resources</i>	We want to be notified whenever activity takes place which has effects on taonga. We expect inclusion of agency projects and when developing consent conditions within the current consent framework.	WBOPDC BOPRC DOC MNZ MPI Hapū	WBOPDC DP BOPRC RPS RMA 1st Schedule, S35A, S8 Part 2 matters Te Ture Whenua Maori Act 1993 NZ Biodiversity Strategy Conservation Act 1987 BOP Coastal Environment Plan BOP Regional Water & Land Plan LGA 2002
3.3	Harvesting kaimoana	We want to protect the inner harbour from over exertion	Hapū BOPRC	

		of harvests we desire monitoring of this issue be adhered to and that harvesting is fulfilled sustainably		
3.4	Participation of Tangata Kaitiaki/Tiaki in fisheries management	In accordance with Fisheries (Kaimoana Customary Fishing) Regulations 1998 S16 We seek to formulate a hapū specific plan to manage these interests	Hapū BOPRC WBOPDC MPI BOPRC DOC	Fisheries (Kaimoana Customary Fishing) Regulations 1998 Fisheries (Amateur Fishing) Regulations 2013 RMA 1991 BOP Coastal Environment Plan LGA 2002
3.5	Protection and rehabilitation of kaimoana stocks	We expect a high level of commitment and responsibility of agencies to rehabilitate kaimoana stocks within the Tauranga inner harbour. Completing a current stocktake and overview of the current situation and to develop a plan in conjunction with 2.4 of this section. In accordance with the Fisheries Act 1996, we wish to make a Section 186A closure application for regeneration of Kukuroroa.	Hapū BOPRC WBOPDC MPI	Fisheries (Kaimoana Customary Fishing) Regulations 1998 Fisheries Act 1996 S186A RMA 1991 BOP Coastal Environment Plan LGA 2002
3.6	Threats to Seagrass	The black swan is seen by many as pests and their large contribute negatively to our marine environment. We seek tighter control of swan numbers. Rehabilitation of sea grass to restore juvenile fish habitat.	Hapū BOPRC WBOPDC DOC	Regional Pest Management Plan for the Bay of Plenty 2011 – 2016 Conservation Act 1987 BOPRC RPS, LTP WBOPDC DP, LTP
3.7	Pest Plants	In accordance with the Regional Pest Management Plan for the Bay of Plenty	BOPRC WBOPDC Hapū	Regional Pest Management Plan for the Bay

		2011 – 2016 we seek assistance to develop an eradication program with appropriate funding, led by Pirirakau for cultural sites in public ownership i.e. conservation land, reserves, public roadside reserves and areas of significance to tangata whenua to encourage the rehabilitation of native species.	DOC	of Plenty 2011 – 2016 New Zealand Government National Pest Plant Accord 2012 BOPRC RPS, LTP WBOPDC DP, LTP
3.8	Pest Animals	Pirirakau maintain their rights to historic resources and continue to hunt larger pest animals such as pig and deer to give effect to manaakitanga. Where natural areas exist and Pirirakau maintain uninterrupted access to hunting such resources these areas should not decrease in size and every effort must be made to maintain stocks. Blanket controls of 1080 are opposed by Pirirakau.	BOPRC WBOPDC DOC Hapū	Regional Pest Management Plan for the Bay of Plenty 2011 – 2016 BOPRC RPS, LTP WBOPDC DP, LTP Te Puna/Waipapa Sub-Catchment Action Plan
3.9	Riparian planting and coastal margins	We seek assistance to continue support of existing groups within our rohe to develop an overarching Pirirakau rohe riparian management plan external to privately owned land considering linkages, coastal and all water environs to establish native species regeneration and to address concerns of stability, natural filtration and restoration of mauri.	BOPRC WBOPDC DOC MPI Hapū	BOPRC RPS WBOPDC DP , LTP CP NZ Coastal Policy Statement 2010 NZ Biodiversity Strategy Conservation Act BOP Coastal Environment Plan BOP Regional Water & Land Plan LGA 2002
3.10	Archaeology	As pressures of development increase we seek ongoing involvement of archaeological authorities and we seek to develop policy which returns	HNZPT Māori Heritage Council MCH Hapū Archaeologist's	Heritage New Zealand Pouhere Taonga Act 2014 Anzac Day Act

		<p>artefacts to Pirirakau as an authorised receiver with a simplified process in making an application to Ministry of Culture and Heritage.</p>		<p>1966 Arts Council of New Zealand Toi Aotearoa Act 2014 Broadcasting Act 1989 (Parts I-IV and Section 81) Cultural Property (Protection in Armed Conflict) Act 2012 Museum of New Zealand Te Papa Tongarewa Act 1992 National War Memorial Act 1992 Protected Objects Act 1975 Waitangi Day Act 1976</p>
3.11	Management and care of our taonga <i>cultural objects</i>	<p>Because of ongoing development pressures, we are forced to retrieve our taonga <i>artefacts as cultural objects</i> and are now faced with an obligation of storage.</p> <p><i>We support the necessity of a museum as a collecting institute to ensure the long-term safety, sustainability and administrative responsibilities associated with the collection development of our taonga.</i></p>		
4	Te wai o Pirirakau – <i>All water environments within the Pirirakau rohe</i>			
4.1	Water for human consumption	<p><i>We seek ongoing commitment to improving water quality.</i> Drinking</p>	<p>BOPRC WBOPDC Hapū</p>	<p>NZ Drinking Standards BOP Regional</p>

		water above acceptable levels not only to meet compliance of NZ Drinking Standards.		Water & Land Plan BOPRC LTP LGA 2002
4.2	Water allocation	<i>We seek a review of consents in relation to water allocation to preserve water sources both surface and ground and to determine the sustainability and determine a threshold. As a partner to the Crown we expect to participate in full consultation and decision making.</i>	BOPRC WBOPDC MFE Hapū	BOPRC Water and Land Plan Water Take and Discharge consents BOPRC RPS, LTP WBOPDC DP Dairy and Clean Streams Accord RMA 1991
4.3	Water discharge	<i>We seek and ongoing commitment of agencies controlling water discharges and contaminants from the various activities related to agriculture, horticulture, storm water run-off and sedimentation. Our desired outcomes are that control mechanisms address and reverse the state of our water environs. Full consultation is required with Pirirakau.</i>	BOPRC WBOPDC MOE EPA Orchardists Farmers	Pirirakau Incorporated Society Cultural Impact Assessment 2014 for <i>Western Bay of Plenty District Council Catchment Management Plan for Stormwater Management</i> BOPRC Water and Land Plan Water Take and Discharge consents BOPRC RPS, LTP WBOPDC DP Dairy and Clean Streams Accord RMA 1991 The Health and Safety Reform Bill as at 2015 Hazardous Substances and New Organisms Act (HSNO)
4.4	Water Quality Standards <i>all water environs</i>	Ensuring water quality of all Pirirakau water environs is of the utmost importance. <i>We seek additional monitoring stations within the Pirirakau</i>	BOPRC WBOPDC MOE EPA Hapū	BOPRC RPS WBOPDC DP, LTP CP NZ Coastal Policy

		<i>rohe with regular monitoring of water standards for all environs and acknowledgement of mauri within them.</i>		Statement 2010 NZ Biodiversity Strategy Conservation Act Dairy and Clean Streams Accord BOP Coastal Environment Plan BOP Regional Water & Land Plan LGA 2002 HSNO
4.5	All activity within water environs	We are opposed to activity which influences our natural water environments <i>where there is activity which includes dredging, altering natural watercourses, drain alterations we require full consultation.</i>	BOPRC WBOPDC MOE EPA Hapū	BOPRC RPS WBOPDC DP, LTP CP NZ Coastal Policy Statement 2010 NZ Biodiversity Strategy Conservation Act Dairy and Clean Streams Accord BOP Coastal Environment Plan BOP Regional Water & Land Plan LGA 2002 HSNO WBOPDC Comprehensive Central Catchment Stormwater Management Consent BOPRC- Floodway & Drainage Bylaw 2008
4.6	Sewerage Discharge into water environs	<i>We require the issue be comprehensively targeted as a not permitted activity.</i>	WBOPDC BOPRC	BOPRC RPS WBOPDC DP, LTP CP NZ Coastal Policy

				Statement 2010 NZ Biodiversity Strategy Conservation Act Dairy and Clean Streams Accord BOP Coastal Environment Plan BOP Regional Water & Land Plan LGA 2002 HSNO
4.7	Wairoa River	The Wairoa River is a significant awa within the Pirirakau rohe with shared interests of Ngati Kahu, Ngati Pango, Ngati Rangi and Ngati Ranginui iwi. In a wider context, the Wairoa River defines jurisdictional areas with TCC to the South BOPRC through the middle and WBOPDC to the north. <i>Pirirakau seek to gain support for remediation work to restore natives, riparian planting, protect kawau (shag) colony and provide stability of Pukewhanake Pa and safety for public whilst recognising the cultural importance of the combined area.</i>	BOPRC WBOPDC TCC NZH NZTA Hapū	The Wairoa River Strategy Plan Wairoa Sub-Catchment Action Plan 2012 BOPRC RPS, LTP WBOPDC DP, LTP TCC, CP, LTP
5.	Land use and future development including coastal fringes			
5.1	Marae built environment	Any work within Marae built environment and infrastructure requires planning with ease. We require ongoing conversations to <i>Update and compile an easy process policy for future development of our Marae.</i>	WBOPDC BOPRC Hapū	WBOPDC DP, LTP, CP BOPRC RPS, LTP BOPRC Water and Land Plan RMA 1991 The Building Act 2004
5.2	Marae	<i>Pirirakau support an</i>	WBOPDC	WBOPDC DP

	Maintenance Fund	ongoing commitment for Council to make provision for this fund		LTP
5.3	Access	Pirirakau access to coastal, river and streams has remained uninterrupted we expect all development does not impact on access and that development includes access or reserve contributions of esplanade reserves for public access.	Applicants WBOPDC BOPRC Hapū	WBOPDC DP, LTP, CP BOPRC RPS, LTP BOPRC Water and Land Plan RMA 1991 Marine & Coastal Area (Takutai Moana) Settlement Act 2011, NZ Coastal Policy Statement 2010 BOP Coastal Environment Plan
5.4	Development	We expect that all future applications for development/infrastructure, roading projects and respective consents will consider their cultural effects. Pirirakau seek cultural mitigation including participation, decision making, cultural impact assessments, naming rights, reserve areas set aside for archaeological discoveries, cultural monitoring, cultural design as conditions within the current consent framework	Applicants WBOPDC BOPRC NZTA DOC Hapū	WBOPDC DP, LTP, CP BOPRC RPS, LTP BOPRC Water and Land Plan RMA 1991
5.5	Consents Resource and Sub Division	We seek communication via the Environment Manager and office of all consents and agency support to impose conditions within the current consent framework	WBOPDC BOPRC	WBOPDC DP, LTP, CP BOPRC RPS, LTP BOPRC Water and Land Plan RMA 1991
5.6	Pirirakau involvement with Consents	Pirirakau evaluations of consents require an application of our resources, administration, communication, analysis of legislation and policy it is unreasonable to expect this	WBOPDC BOPRC Hapū	WBOPDC DP, LTP BOPRC RPS, LTP NZHT Act 2014 HPA 1993 TCC CP, LTP Te Ture

		be undertaken in a voluntary capacity. We seek support for the development of a standard fee for our assessment process.		Whenua Maori Act 1993
5.7	Protection of Waahi tapu	Any activities that interfere with such places or within the vicinity there of will require protocols and policies are in place and all consents will require developing conditions within the current consent framework.	WBOPDC HNZ TCC Hapū	WBOPDC DP, LTP, CP BOPRC RPS, LTP BOPRC Water and Land Plan NZHT Act 2014 HPA 1993 TCC CP, LTP Te Ture Whenua Maori Act 1993 RMA 1991
5.8	Registration of Waahi tapu	Where waahi tapu are known, we seek to identify them within the District plan and register them with Heritage NZ for protection in perpetuity.	WBOPDC HNZ Hapū	WBOPDC DP, LTP, CP NZHT Act 2014 HPA 1993
5.9	Acquisition of Pirirakau Cultural Sites for reserves purposes Tahataharoa Pukewhanake Priority	We seek the ongoing support of agencies and funding organisations for the acquisition of Pirirakau cultural sites for reserve purposes meeting section 7 Historic Heritage of the WBOPDC operative District Plan for tāngata whenua and community benefits from private ownership.	WBOPDC BOPRC TCC NZHT TECT Bay Trust Hapū Iwi	WBOPDC DP S7, LTP, CP BOPRC RPS, LTP
5.10	Council projects	We consider as a hapū who engages regularly with Council that all Council projects communicate with Pirirakau and that projects within our rohe consider the addition of cultural presence with a design component with naming opportunities.	WBOPDC TCC BOPRC Hapū	WBOPDC DP, LTP, CP TCC CP BOPRS RPS
5.11	Infrastructure	Infrastructure as fundamental facilities required within our rohe requires upgrades and new projects. We seek ongoing communication and full resourced participation for roading, water supply and	WBOPDC BOPRC NZTA	WBOPDC DP, LTP, CP BOPRS RPS

<i>infrastructure related matters.</i>				
6	Wastewater and effluent disposal			
6.1	Waste treatment	<i>We seek the investigation of a waste treatment facility at Omokoroa. We seek assistance to investigate upgrading of septic tanks where potential effects on human and environment exist. We do not support connections to the Omokoroa Waste Pipeline to Omokoroa to protect Te Puna from urbanisation except in necessary conditions for environmental remediation.</i>	WBOPDC BOPRC	WBOPDC DP, LTP, CP BOPRC RPS, LTP BOPRC Operative On-Site Effluent Treatment Regional Plan
7	Air Quality			
7.1	Monitoring and measuring effects	<i>Intensive agrichemical applications within the Pirirakau rohe seek air quality monitoring stations and investigation into human health effects as research based evidence to manage the use of agrichemicals during application seasons of Hydrogen Cyanamide and Copper based sprays.</i>	BOPRC MOH EPA MFE Zespri New Zealand Kiwifruit Growers Incorporated Orchardists Avocado Industry Council Pirirakau Hauora Hapū	BOPRC Proposed Regional Air Plan BOPRC RPS, LTP HSNO RMA 1991 Health Act 1956 Cancer Registry Act 1993 and Cancer Registry Regulations 1994 Public Records Act 2005
8	Co Governance and Co Management			
8.1	Crown Agencies	<i>Pirirakau seek to form Co-Governance and Co-Management arrangements with Crown agents as a hapū centric settled hapū</i>	BOPRC DOC WBOPDC Hapū	Pirirakau Treaty of Waitangi Settlement
End of Section 2 Environment Action sheets				

Section 2 Social Action sheets		Pirirakau Hapū Management Plan	2017	
9	Housing			
9.1	Freehold Maori Land	We seek assistance to <i>form an overview of Māori freehold land for papa kainga initiatives and reductions of Financial Contributions on Māori freehold land.</i>	WBOPDC BOPRC Maori Land Court Hapū Pirirakau Trusts	WBOPDC DP, LTP, CP BOPRC RPS Te Ture Whenua Maori Act 1993 RMA 1991
9.2	Maori Land in General Title	Māori land-multiply owned in General Land Title present many options for housing development on their land and face numerous barriers related to cost. <i>We seek assistance to reduce Financial Contributions and develop an overview with a suitable solution to promote better housing options.</i>		
10	Sports and Recreation			
10.1	Maramatanga Park	Maramatanga Park was created through the desire of Pirirakau to be active in sports. With the many interests and codes within this locale there are clashes which need addressing. <i>We seek new netball courts be established within the Rugby Club vicinity and that two tennis courts on the northern end are turfed and contained separate to the Tennis club and freely open for Pirirakau and community use.</i>	WBOPDC Te Puna Rugby and Netball Hapū TECT Bay Trust	WBOPDC DP, LTP, CP Funding organisations
10.2	Cycle way <i>Thoroughfare of Pirirakau rohe</i>	As the cycle ways proposes to engage with the Pirirakau rohe we would like the opportunity to realise linkages to our cultural sites which includes heritage recognition and	WBOPDC BOPRC Hapū	WBOPDC DP, LTP, CP BOPRC RPS, LTP

		interpretation opportunities and increases the public's knowledge of the Pirirakau cultural history. <i>Pirirakau request ongoing consultation and communication on this project.</i>		
11	Community Development			
11.1	Community Development Plan	Pirirakau form an integral part of our community we aspire to achieve outcomes which attribute growth and benefit for a thriving community. <i>The Pirirakau Hapū Management Plan proposes to influence the Te Puna Community Development Plan.</i>	WBOPDC Hapū BOPRC Te Puna Community	WBOPDC DP, LTP, CP
11.2	Future Community Projects	As prescribed we <i>seek support to develop plans of action</i>		
12	Pirirakau Health and Wellbeing			
12.1	Agrichemicals-spray drift effects	<i>We seek investigation into human health effects as research based evidence which considers the attributes of tikanga</i>	BOPRC MOH EPA MFE Zespri New Zealand Kiwifruit Growers Incorporated Orchardists Avocado Industry Council Pirirakau Hauora Hapū	BOPRC Proposed Regional Air Plan BOPRC RPS, LTP HSNO RMA 1991 Health Act 1956 Cancer Registry Act 1993 and Cancer Registry Regulations 1994 Public Records Act 2005
13	Marae development			
13.1	Oratory development	As a continual aspect of Marae tikanga oratory delivery undergoes generational change and development. Pirirakau manage these affairs actively however we <i>seek funding support for wananga which</i>	Agencies Council Educational Establishments Hapū Marae funding Te Puni Kokiri DOC	

<i>advance these interests</i>				
13.2	Marae based emergency housing	We seek assistance to investigate external builds within the Marae complex to provide emergency housing	Agencies Council Educational Establishments Hapū Marae funding	
13.3	Marae community gardens	We seek assistance to develop marae gardens to provide for Marae and our people.	Agencies WBOPDC BOPRC Te Puni Kokiri Educational Establishments Hapū Marae funding	Environmental Enhancement Fund (EEF)
13.4	Marae civil defence emergency response	<i>We seek to engage with Councils to prepare Marae for emergency responses.</i>	Agencies BOPRC WBOPDC Educational Establishments Hapū Marae funding	BOPRC toolkit
14	Ministry of Justice			
14.1	Hapū based Community Service	<i>Pirirakau seek to engage with the ministry of Justice to facilitate supervision of community service and a resourced developed programme for Pirirakau</i>	Ministry of Justice Hapū Agencies	
15	Educational facility			
15.1	Te Kura Kokiri	Te Kura Kokiri aspires to be located within the Pirirakau rohe where the kura was conceived. <i>We support and seek an investigation into where the kura may be located within the Pirirakau rohe</i>	MOE WBOPDC BOPRC Te Kura Kokiri Hapū	
End of Section 2 Social Action Sheets				
Section 2 Economic		Pirirakau Hapū Management Plan	2017	

Action sheets				
16	Leadership			
16.1	Skill Development Capacity Building	For our hapū organisations to be effective the following objectives must be present, the right skillsets and educational qualifications, access to resources and capital, and the ability to innovate and inject passion in our people. <i>We seek opportunities to support our leaders with development and capacity building which encourages professional deliveries with workshops aligned to this subject matter by way of strategic planning</i>	BOPRC WBOPDC Human Resource Managers Professional Associations Hapū	WBOPDC DP, LTP BOPRC RPS LTP Community Development
16.2	Managing unemployment	We consider the importance of empowering our hapu with leadership aligned to our tikanga as a multi layered process. <i>We seek to develop hapū led employment advocacy initiatives which direct our people to suitable adult education and employment with a supported job seekers sector administered by Pirirakau</i>	MSD Hapū WBOPDC Community Development Chamber of Commerce Sustainable Business Network	Mainstream Employment Programme WBOPDC DP, LTP
16.3	Internships	Pirirakau present within the environmental management sphere propose and contribute to decision making for best management of the Pirirakau rohe. <i>We support opportunities for internships within the environmental industry</i>	BOPRC WBOPDC DOC NZH Port of Tauranga Hapū Iwi	
17	Funding streams			
17.1	Identifying opportunities	Pirirakau are often expected to participate and attempt to achieve a voluminous number of daily tasks and projects amidst Council staff, Planners, Agencies in well paid positions. It is no longer acceptable to expect	All agencies BOPRC WBOPDC Hapū Te Puni Kokiri	

		Pirirakau representatives to engage on a voluntary basis. <i>We seek equal opportunity to develop a funding strategic plan to implement the actions of this Hapū Management Plan</i>		
17.2	Port of Tauranga	With a growing economy, the Port of Tauranga has a large role to play in biosecurity issues as vessels traverse the harbour. Pirirakau have a direct interest in the inner harbour. <i>We seek the development of a direct fund for hapū interests in the harbour environs issued by the Port outside of BOPRC shareholder capacity.</i>	BOPRC Port of Tauranga Hapū	BOPRC RPS, LTP
18	Industry Development			
18.1	Nursery <i>Native species</i>	<i>Pirirakau are keen to establish a nursery to provide plant species which are culturally and locally grown to give provision for projects within the Pirirakau rohe</i>	BOPRC WBOPDC DOC-Nga whenua Rahui Hapū	BOPRC RPS, LTP WBOPDC DP, LTP Matauranga kura taiao fund
18.2	Pa Harakeke	<i>Pirirakau are keen to establish Pa Harakeke for the use of weavers and educational aspects throughout the Pirirakau rohe which included signage and interpretation</i>	BOPRC WBOPDC Weaving programmes Te Wananga o Aotearoa Hapū	BOPRC RPS, LTP WBOPDC DP, LTP
18.3	Wetland restorations for eco education	Pirirakau are well positioned with wetland areas being a significant feature, wetlands are extremely important and fragile environments. With all our natural environments Matauranga Māori exists. <i>We seek support to restore wetlands and establish eco learning opportunities</i>	BOPRC WBOPDC DOC-Nga whenua Rahui Hapū	BOPRC RPS, LTP WBOPDC DP, LTP Matauranga kura taiao fund
18.4	Establishing a cultural hub	Through time many conversations have taken place to create a village in Te Puna cognisant of our culture and values whilst introducing a blend of Matauranga Māori	BOPRC WBOPDC Hapū Stakeholders Community Chamber of	BOPRC RPS, DP WBOPDC DP, LTP

		and boutique features. We seek support to investigate the parameters of a cultural hub	Commerce Sustainable Business Network	
18.5	Tourism	Pirirakau have a vast array of historical information for the Pirirakau rohe, the scope of tourism opportunities for Pirirakau and the wider region are untapped. Pirirakau seek support to investigate and develop a plan which considers linkages to cultural sites, building opportunity removed from marae, resources, skills, administration etc	BOPRC WBOPDC Hapū Stakeholders Tourism BOP Community Chamber of Commerce Sustainable Business Network	BOPRC RPS, DP WBOPDC DP, LTP
18.6	Organic Orchards	The Pirirakau rohe is heavily encroached with orchards which are heavily laden with spray programmes. Organic produce commands higher profit. Pirirakau seek support to investigate alternative organic solutions for block intensive considerations of organic conversion and management as a positive approach and mitigation of health effects	BOPRC Ministry of Health EPA MFE Zespri New Zealand Kiwifruit Growers Incorporated Orchardists Avocado Industry Council Pirirakau Hauora Hapū Chamber of Commerce Sustainable Business Network	BOPRC Proposed Regional Air Plan BOPRC RPS, LTP HSNO RMA 1991 Health Act 1956 Cancer Registry Act 1993 and Cancer Registry Regulations 1994 Public Records Act 2005
18.7	Self-employed and hapu entities	Establishing opportunities will encourage opportunities for self-employed persons/business and hapu driven business. We seek support to develop a strategy which incorporates such opportunities	Chamber of Commerce Sustainable Business Network Te Puni Kokiri WBOPDC BOPRC Hapū	WBOPDC DP, LTP BOPRC RPS, LTP
19	Pirirakau Treaty of			

Waitangi Settlement				
19.1	Interests	Pirirakau Settlement Trust manages the Crown package. <i>We seek support for the Pirirakau Settlement Trust to develop and grow our settlement base in conjunction with Pirirakau hapū goals</i>	WBOPDC BOPRC TMIC Central Government Hapū	WBOPDC DP, LTP BOPRC RPS, LTP Ngati Ranginui and Pirirakau Deed of Settlement Pirirakau Settlement Trust Deed
End of Section 2 Economic Action Sheets				

Glossary of Māori terms

Table 1: Māori terms translated to English

Where any Māori term is extended with **tanga** the term is strengthened

Ahi Kaa	Home fires	Pipi	clam
Arara	Trevally	Pukenga	Wise Person
Aua	Mullet	Pupu	Periwinkle
Awa	River	Rahui	Restriction
Hapu	Sub-Tribe	Rangatahi	Youth
Iwi	Tribe	Rangatiratanga	Chieftainship
Kaimoana	Seafood	Rohe	District, Area
Kaitiakitanga	Guardianship, Stewardship,	Rongoa	Medicine
Karakia	Prayer	Taiao	Environment, Science
Kaumatua	Elder	Tamariki	Children
Kawa	Protocol	Tamure	Snapper
Kingitanga	King Movement	Tangata Whenua	Māori people of the land
Korero	Talk, Speak, Stories, discussion	Taniwha	Guardian
Koroua	Elder (male)	Taonga	Treasure
Kuia	Elder (female)	Tapu	Sacred
Kukuroroa	Horse Mussel	Tikanga	Rules, Roles, Protocols
Mana	Prestige, Authority	Tio	Oyster
Manawhenua	Authority over land and resources	Tupuna	Ancestor
Matauranga	knowledge	Tuangi	Cockle
Mauri	Life-force, Life-essence	Tupa	Scallop
Moana	Sea, Ocean, Marine Environment	Waahi Tapu	Sacred Place
Noa	State of normality	Wai	Water
Pakeke	Middle aged person	Wairuatanga	Spirituality
Papaka	Crab	Whanau	Family
Papakainga	Home village	Whakapapa	Genealogy
Patiki	Flounder	Whenua	Land

Government Organisations and acronyms

The following table identifies government departments, agencies and local government organisations and their acronym forms. Each entity is responsible for their statutory roles within the Pirirakau rohe for intent and purpose of the Pirirakau Hapū Management Plan 2017.

Table 2: Governance entity acronym and policies

Bay of Plenty Regional Council	BOPRC	Regional Policy Statement RPS Long Term Plan LTP
Department of Conservation	DOC	
Environmental Protection Agency	EPA	
Heritage New Zealand/Pouhere Taonga	HNZPT	
Maritime New Zealand	MNZ	
Ministry for Culture and Heritage	MCH	
Ministry of Education	MOE	
Ministry for Environment	MFE	
Ministry of Health	MOH	
Ministry Primary Industries	MPI	
Ministry of Social Development	MSD	
New Zealand Transport Agency	NZTA	
Tauranga City Council	TCC	Tauranga City Plan TCP Long Term Plan LTP
Western Bay of Plenty District Council	WBOPDC	District Plan DP Long Term Plan LTP Te Ara Mua